March 1967

NAMRATĀ

The Way to Enlightenment

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Pearls of Worldly Wisdom

BOOKS REVIEWED INCLUDE

The Music of Hindostan; *Kavi-Kaumudī of Kalya Lakṣmīṇṛsiṁha*; *An Introduction to the Philosophy of Religion*; *The Philosophy of the Upanishads*; *The Philosophers of Greece*; *The New Theologian*; *An Understanding of Albert Schweitzer*

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THE ARYAN PATH

VOLUME XXXVIII - NO. 3

oint out the 'Way'
owever dimly and lost among the host —
does the Evening Star
those who tread their path in darkness.

Editor:
SOPHIA WADIA

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REVIEWS

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THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXVIII MARCH 1967 No. 3

The Way to Enlightenment

Eschew all evil. Cultivate and establish thyself in good. Cleanse thy mind. So teach the Buddhas.

—LORD BUDDHA

Kill not — for Pity's sake — and lest ye slay
The meanest thing upon its upward way.
Give freely and receive, but take from none
By greed, or force, or fraud, what is his own.
Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity.
Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no Soma juice.
Touch not thy neighbour's wife, neither commit
Sins of the flesh unlawful and unfit.

—*The Light of Asia*

The closer the approach to one's *Prototype,* in "Heaven," the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For with every effort of will toward purification and unity with that "Self-God," one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that superseded the first, until, from ray to ray, the inner man is drawn into the one and higher beam of the Parent-Sun.

—H. P. BLAVATSKY

ACCORDING TO Indian and Theosophical tradition this is the Dark Age or *Kali Yuga* vividly and most accurately described in the *Viṣṇu Purāṇa.* It is an age black with sin; and so we should not be too surprised at the signs of moral degradation and mental perversion which seem to be on the increase. The men and women who retain their inner balance must strive all the more ardently to set the right example and, becoming themselves centres of spiritual light, contribute to the lessening of the prevailing darkness.

Their duty or *Dharma* must include the education of the mind of the race and the drawing of pertinent attention to the most grave dangers. We have before us a cutting from a recent newspaper published in the United States. It is a paid advertisement of a "psychedelic celebration" at a well-known down-town theatre in New York City. The celebration claims to re-enact the "illumination of the Buddha," and states that this great religious myth will be re-enacted through the use of psychedelic methods. The "jargon" is fantastic and refers to sensory meditations, symbol-overload, media-mix, molecular and cellular phrasing, pantomime, dance, sound-light, and "lecture-sermon-gospel." Several performances were to be given and all seats priced at $3.00, to be paid in advance by cheque through the mail.

For the name of the Buddha, the Fully Enlightened One, to be dragged down to the level of psychedelic exhibitions and "sensory meditations," whatever that may mean, is too tragic for words! Lord Buddha was the greatest Man-Reformer ever known and left us a most humane and philosophical code of daily life which could, if adopted by mankind, transform our world into an abode of peace and fraternal co-operation. While his simple ethical precepts help the layman to lead a clean, unselfish, and useful life, Lord Buddha also gives instructions to the spiritual aspirant and teaches him the art of meditation leading to the right perception of Eternal Truth.

The first step on the Way to Enlightenment is the practice of virtue: the eradication of selfishness, the performance of duty. The Path taught by the great Master is the Middle Path which avoids both the extreme of blind and fanatic asceticism and that of self-indulgence. In the *Pañcha-śīla* or the Five Don'ts the use of all intoxicants is strictly forbidden. Lord Buddha and all his Spiritual Peers would most strongly warn against and condemn the use of psychedelic drugs.

People today are increasingly restless and dissatisfied, and therefore more susceptible to falling victims to exploiters and false claimants. Some genuinely seeking for an answer to the problem of the meaning of life and others craving for fresh sensations are all too ready to accept "new" theories and to believe spectacular promises. Alas! they are led to try dangerous experiments, such as the use of drugs, and soon lose whatever little sanity they still retained. Psychism developed artificially and growing on the unclean soil of selfishness and lust leads to actual madness. Vice itself *is* a form of insanity. Inner balance is the outcome of a chaste mind and a disciplined life, and it is that inner balance which is the *sine qua non* condition for the practice of meditation.

Man occupies a unique position. He stands between two opposite poles.

On the one side is the God; on the other the animal. He must subdue and conquer the animal and become the channel for the God in him. Placed thus midway between the Self of Spirit and the Self of Matter, Man, the chooser, must determine which side to ally himself with — whether to serve God or Mammon. Or to state it in another way: by reason of his position Man has a twofold task, or rather his mission is dual. He must purify the lower and unite himself to the higher. The perfected man is both Sage and *Yogi* — he has achieved complete self-mastery and united himself with the spirit. Until the choice is made, Man's life is a constant conflict and consists of a series of contradictions. Once he has made the right choice and determined to govern the animal and to submit himself willingly and joyfully to the dictates of the Spirit, inner balance is attained and life becomes meaningful. The beginning then lies in the formation of a conscious purpose. Like the prodigal son man must awaken and determine: "I shall arise and return to my Father's Home." He then proceeds to take the necessary steps to walk the Way and it is these steps that constitute the discipline and the training necessary for the leading of the spiritual life. And on the means and ways there is identity of teaching in all great spiritual traditions.

This way which enables man to ascend to the terrace of Enlightenment is pictured as a Bridge which unites that aspect of human consciousness enslaved by the animal nature to the other aspect aspiring towards God. The human mind caught up by the lower appetites, by gross selfish desires, by lust and anger and greed, is the Lower Manas, also called *Kāma-Manas.* The human mind freed from *Kāma,* the passions and desires of the animal man, becomes the channel of the spirit and is the higher Manas or *Buddhi-Manas.* These two Manases are united by the Bridge *Antaḥkaraṇa.* The *Antaḥkaraṇa* is described as the path between the Higher and the Lower Manas, the divine Ego and the personal soul of man, and is said to serve as a means of communication between the two. Meditation enables the practitioner to liberate the Lower Manas from its enslavement by *Kāma* and to raise the consciousness through the *Antaḥkaraṇa* and thus reach union with the Higher Manas. The mind is then *Buddhi-Manas,* an Enlightened Mind.

It is the raising of the level of one's consciousness through the Bridge or path of communication between the Lower Manas and the Higher that constitutes Meditation, a process entirely subjective, taking place within the inner consciousness and not accessible through mere external means.

What our civilization needs today is the recognition that our real life is a life in spirit, in soul, and in mind, and that the body is only the instrument of the Man who owns it and uses it. To enhance the mere life

of the body, to multiply sensuous experiences, is futile, a sheer waste of precious time and a desecration of our humanity. To dabble with abnormal psychism in a vain attempt to escape boredom and monotony, or, worse still, in the delusion that such psychic experiences will lead to reality is injurious and results in moral depravity and the loss of mental balance. That only which is noble, spiritual, and divine in man is assimilated and stored by the undying Entity and can testify in Eternity to his having lived. All else perishes with the death of the body. Let not the blind submit to being led by the blind. Let them, aware of their blindness, turn to the teachings of the Great Ones who restore our sight and show the Way to Enlightenment.

May we still the clamour of the voice of flesh and turning to the Soul in us hear the inward voice which speaks within our hearts, ever assuring us that we too can walk towards the Eternal Light!

Lead us from the unreal to the Real;
Lead us from darkness to Light;
Lead us from death to Immortality.

NAMRATĀ

THE VERY FIRST STEP towards being positive and self-centred is in the cheerful performance of duty. Try to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it. There is much in this life that is bright if we would open our eyes to it. If we recognize this then we can bear the troubles that come to us calmly and patiently, for we know that they will pass away. ... You can solidify your character by attending to small things. By attacking small faults, and on every small occasion, one by one. This will arouse the inner attitude of attention and caution. The small faults and small occasions being conquered, the character grows strong. Feelings and desires are not wholly of the body. If the *mind* is deliberately taken off such subjects and placed on other and better ones, then the whole body will follow the mind and grow tractable. This struggle must be kept up, and after awhile it will be easier.

—W. Q. JUDGE

ESMÉ WYNNE-TYSON

The Decline and Fall of the *Bona Dea*

[Mrs. Esmé Wynne-Tyson is novelist and playwright and the author of several books concerned with religious life, especially *Mithras: The Fellow in the Cap* (1958) and *The Philosophy of Compassion* (1962). She is also the editor of *World Forum,* a quarterly devoted to humanitarian objects and especially the principle of Universal Brotherhood. In this long article, of which we print below the first part, she draws our attention to something too easily overlooked: the fact that mankind has not always thought of the Supreme Being as masculine. She reminds us of the long and beneficial tradition of the worship of a mother goddess and of the humane rules often associated with it.

While we do not necessarily agree with each detail of Mrs. Wynne-Tyson's anthropological interpretation, her argument is of very great interest and she is certainly right in reminding us (as she does in the part to appear next month) that the "emancipation" of women, as it has taken place under recent Western influence, is neither quite new nor in a very wise form.—ED.]

I

IN LISTENING to the ever recurring current arguments by the clergy of all denominations as to whether women are "suited" to the ministry and can ever hope to be admitted into the priesthood — no-one arises to point out that, to the ancient world, nothing seemed more natural than that women should minister to the spiritual needs of mankind. Not only was woman regarded as the "civilizer," but in many places and at different periods even the Supreme Deity was believed to be feminine. There would seem almost to have been a conspiracy of silence on this subject for the past two thousand years, but we have Plutarch's word for it that, in the days of Cicero, Roman women were still worshipping the *Bona Dea,* to whose secret rites no man could be admitted. He tells us that "Cicero's house was taken up by the women, who were celebrating with secret rites the feast of the goddess whom the Romans call *The Good.*" The ceremony being secret, we are told little of its nature except that the revered Vestal Virgins were called in to act as priestesses at the altar.

There has been an odd lack of curiosity in the West as to the fate of the once ubiquitous goddess who seems suddenly to have vanished from the face of the earth. Surely it is of some significance and interest that women once had a deity of their own sex to worship; yet we find no-one enquiring what became of her.

In her Roman name of *Bona Dea,* however, we have an important clue as regards her origins, history, and nature; for in studying the religions

of antiquity we find that goodness is the invariable attribute ascribed to the Queen of Heaven under whatever name she appears. Protective, gentle, merciful, and compassionate, she is represented as a necessary balance to the wilful, over-active, sacrifice-demanding, all-powerful Sun-God who is her masculine counterpart, her son-consort, who often has to be restrained, as when he appears in the role of Attis to her Cybele. Women, the practical sex, probably felt disinclined to worship anything less than the Absolute Good, and in that, they were with all the idealistic philosophers from Pythagoras to Hegel.

After two thousand years of referring to God, or The Good, solely in the masculine gender, it comes as a shock to think of the Deity being referred to as "She"; but nothing could seem more natural to the worshipper of Ceres-Isis, the archetype of the Great Mother, universally adored. In a temple of the Egyptian Mother of God was found the inscription: "I am all that has been or that is, or that shall be" — a declaration that may well have preceded that of the male deity: "I am that I am" and "There is none else beside Me."

These apparently contradictory statements would however have presented no problem to the men of the times in which they were uttered. Being used to ascribing bisexual attributes to the one true God, they understood what today is again becoming known as the Divine Equipoise —the balance of male-female characteristics in the Supreme Being who transcends but includes all the lesser aspects of the God. In Genesis, I, for instance, we read that spiritual man was made in the image and likeness of God, "male and female." Jesus manifested this equipoise in his maternal tenderness and compassion as he mourned over Jerusalem and his masculine power and purposefulness in his dominion over evil in all its forms. As for the ancient worshippers of the hosts of Heaven — and we have Biblical evidence (Deut., IV. 19-20) that at one time this worship was universal — they had their Isis-Osiris, Mithras-Mylitta, Cybele-Attis, Jupiter-Juno, and so on, all of whom were finally resolved into the King and Queen of Heaven, who were, in fact, one Being, and might be worshipped under either their male or female form.

But while this dual nature of the One Divinity is traceable throughout religious history, there seems to be no doubt that in the earliest times the deity was worshipped most frequently under its feminine aspect. We have evidence of this from many parts of the world, most explicitly perhaps from Greece, where Empedocles, who seems fully to have accepted the Pythagorean belief in a former Golden Age, taught that this was ruled over by a female deity, and wrote of her terrestrial Paradise:

> There every animal was tame, and familiar with men — both mammals

> and birds; and mutual love prevailed. The trees flourished with perpetual leaves and fruit, and ample crops adorned their boughs throughout the year. Nor had these happy people any war-God, nor had they any mad violence for their divinity. Nor was their monarch Zeus or Kronos or Poseidon, but Queen Kypris (the divinity of Love). Her favour they besought with fragrant essences, and censers of pure myrrh, and frankincense, and with golden honey. The altars did not reek with the blood of oxen.

Here we have the philosophical concept of a time when the virtues of Love and Wisdom, symbolized by a female deity, reigned supreme; when there was no opposing element, no violent God demanding blood-sacrifices, animal or human, no self-willed, jealous, warring male deity to disturb the peaceful rule of the goddess, a rule that Numa Pompilius was said to have re-established during the forty years of his reign under the influence of Egeria, who was evidently a priestess of *Bona Dea.*

The vision of Empedocles depicts woman, or, more correctly, the gentle civilizing womanly powers, at their meridian. But the religionists as well as the philosophers equated woman with wisdom, and saw her as the instructress, the civilizer, the benefactor of mankind. Not only was a goddess the chief deity of the Mysteries that were the earliest form of organized religion of which we have record in the West, but a world-famous woman is said to have played a leading part in founding them. In his informative book, *The Two Babylons,* Alexander Hislop writes that, according to Hesiod (*Theogonia,* v. 452),[1]

> the grand distinguishing feature of the ancient Babylonian system was the Chaldean "MYSTERIES" ... [which] can be traced up to the days of Semiramis. ... In the Mysteries, which she had a chief hand in forming, she was worshipped as Rhea, the great "MOTHER" of the Gods.

But although our earliest vision of the goddess is that of a wise and supreme ruler, she is soon replaced by that much better known and more ubiquitous figure, the Mother of the Sun-God. Even then, however, she is often represented as the superior deity. A suggestion of this occurs in the ancient text of Hattusilis, the Hittite King, who reigned c.1275–1250 B.C., which reads in part:

> Thus speaks Tabarna Hattusilis, the great king, king of Hatti, son of Mursilis, the great king of Hatti. ... I tell the divine power of Ishtar; let all men hear it, and in the future may the reverence of me, the SUN, of my son's, of my son's son, and of my Majesty's seed be given to Ishtar among the Gods.

Ishtar, also known as Astarte and Ashtoreth — the deity worshipped

[1] ALEXANDER HISLOP: *The Two Babylons* (S. W. Partridge and Co.)

by the wisest ruler of the Jews to the horror of his subjects — was evidently worshipped by her Child through his earthly counterpart, the king; and for many centuries male and female deities seem to have co-existed without a conflict of aims. After her deification, the Ethiopian Semiramis, whose symbol was that bird of peace and wisdom, the Dove, travelled far, both as a legend and as a metaphysical concept. She was believed to have been a factual instructor of the human race, having taught men how to build fortifications as well as instructing them in agricultural and other skills. In *Metamorphoses,* IV. 58, "Pyramus and Thisbe," Ovid tells us that Semiramis was the first queen of Babylon to have surrounded it with a wall of brick. Owing to this achievement, she was represented wearing a crown of turrets, worn also by Cybele, her Phrygian counterpart.

Referring to the Chaldean Mysteries in his book, *Nineveh and Its Remains* (Vol. II, pp. 439-40) Layard wrote:

> Of the great antiquity of this primitive worship, there is abundant evidence, and that it originated among the inhabitants of the Assyrian plains, we have the united testimony of sacred and profane history. It obtained the epithet of PERFECT, and was believed to be the most ancient of religious systems, having preceded that of the Egyptians. [CAPITALS ours]

There seems to be little doubt that Isis was merely the name given to the Chaldean goddess when she travelled to Egypt. Writing of the deification of the Egyptian divinity, Augustine of Hippo observed in *The City of God* (Bk. XIV, Ch. 3):

> Some write that she came out of Ethiopia to be Queen of Egypt, and because she was mighty and gracious in her reign, and taught the subjects many good arts, they gave her this honour after her death, and that with such diligent respect, that it was death to say she had ever been mortal.

The role of wise woman or instructress was also ascribed to Ceres, the ancient Nature Goddess, who was already established as a divinity when the priests of Cybele reached Greece and found yet another cult of the *Alma Mater* already in being. She, too, was supposed to have brought the art of agriculture to the West, by instructing Triptolemus, the Grecian king's son, in arboriculture, and how to sow, reap, plough, and make bread, so that she became known as the Goddess of the Harvests, her "sign" being three ears of corn; and for these benefits bestowed on his country, Erechtheus, king of Athens, ordained her worship in the Eleusinian Mysteries, of which Cicero wrote:

> In my opinion your Athens ... has ... given nothing better than those *Mysteries,* by which we are drawn from an irrational and savage life, and tamed, as it were, and broken to humanity. They are truly called INITIA,

> for they are indeed the beginnings of a life of reason and virtue. From whence we not only receive the benefits of a more comfortable and elegant subsistence here, but are taught to *hope for and aspire to a better life hereafter.*

Bishop Warburton, in *The Divine Legation of Moses,* tells us that

> of all the MYSTERIES, those which bore that name, by way of eminence, the ELEUSINIAN, celebrated in Athens in honour of Ceres, were by far the most renowned; and, in course of time, eclipsed, and almost swallowed up the rest.

— a statement borne out by the fact that, as late as the second century, Apuleius, in his *Golden Ass,* was depicting Ceres-Isis, the goddess of many names, as declaring: "I am she that is the natural mother of all things, chief of powers divine."

But although here the female deity is pronounced "chief," by the days of Apuleius the supremacy of the Goddess had long been challenged by the foreign male element that had been introduced into the simple nature Mysteries of Ceres and her daughter Proserpine. The male counterparts of Isis and Cybele had come to have more and more prominence, and it was they who now drank the cup of sorrow and suffering once ascribed to Ceres, claiming the sympathy of the votaries. It was the priest of that most male and anti-feminist cult, Mithraism, who introduced Apuleius into the long-established Mysteries whose chief hierophant always took the name of the God he served. And Mithra, who reached the West via Persia, with his warlike, empire-building, and ruler-protecting proclivities, was undoubtedly the god the Roman legions worshipped, however well disguised at first by the cloak of the *Alma Mater* who still lent her name to religious rites and doctrines that had long since changed their character, her policy of peace and compassion being replaced by the masculine will to power. Already the supreme rule of Queen Kypris was forgotten or relegated to the realms of a mythical Golden Age.

The undermining of feminine influence can be traced in the gradually changing nature of the Grecian shrines. The first of these, at Dodona, was founded by two prophetesses, referred to as "two black doves." As we already know that the Chaldean Mysteries had the "black Dove," Semiramis, as co-founder, these were almost certainly two of her followers, or priestesses. Dodona remained an all-female shrine, elderly women translating the "answers" given by birds, trees, or the waters of a fountain to the questions of those who came for advice to the Oracle. The most famous of all shrines, that of Delphi, was also believed to have been "sited" by prophetic birds, and among the many deities that were worshipped there before the advent of the all-conquering Apollo were two nature goddesses,

Terra and her daughter, Themis, evidently identifiable with Deo and the Maid.

But gradually the male priests and, with them, inevitably, the masculine outlook, took over. It is true that the central figure of the shrine at Delphi remained a woman, originally a virgin, who gave birth to the *Logos*, or inspired Word, through intercourse with the God via a hollow tripod; but it was the male priests who took down, and interpreted, her messages or oracles according to their ability, or inclination. And so it was that the "woman" was found apparently advising such colonizers and warriors as Croesus and Xerxes on the subjects of war and territorial annexation, the female figurehead masking masculine policies.

Not only was war permitted to followers of the degenerated Mysteries by the Great Mother, but blood-sacrifices — expressly forbidden by her — were introduced when the Eleusinian Mysteries "swallowed up," as Cicero put it, the cults of Mithras and Attis. Originally, Mithraism had dispensed with the hated female sex altogether, but, as it travelled to the West, its priests found that it could not hope to gain favour with the worshippers of the ubiquitous, age-old Great Mother, without including her in its ceremonies, and so, incongruously, we find these being celebrated by the priests of Mithras and Cybele in the Taurabolium, an environment entirely alien to the original nature of the Mother Goddess.

ESME WYNNE-TYSON

(*To be concluded*)

The Divine Companion

Wisdom I know more closely now;
the stranger-guest is thrice revealed
as guide, deliverer, and friend.
In youth her folded garb seemed grey:
Today, resplendent with bright gold,
it wraps my willing spirit round
with living warmth and strength untold:
Companion she surpassing dear
upon life's torn, betrodden way—
her breath is love, her voice is truth,
and light she brings by night and day.

WILLIAM EWART WALKER

SHAKUNTALA N. GAYATONDE

The Oriental Outlook of Emerson's Philosophy

[Dr. Shakuntala N. Gayatonde, M.A., PH.D., B.MUS., is a keen student of Indian philosophy. In this brief article she carries out a very well-informed comparison between some well-known concepts of Indian philosophy and the form in which they appear in the writings of Emerson, whose leanings towards Indian philosophy are well known.—ED.]

RALPH WALDO EMERSON glows in the galaxy of English and American writers of the nineteenth century. His philosophy inspires almost every reader to dive deep into its subtleties, and to imbibe and practise the idealistic principles expounded. Kaleidoscopic in their outlook, his writings lay out before the zealous student a mine of invaluable treasure; they evoke a response from a variety of aptitudes. So, in spite of the fact that many eminent scholars have studied his writings from various points of view, I find myself dwelling on the elements of Oriental philosophy reflected in his metaphysical theories.

Replete as his writings are with short aphoristic renderings of philosophy in its multifarious aspects, can any reader fail to be reminded of the Oriental *Sūtra* literature with its obscure language? But, despite the fact that his aphorisms are characterized by a *Sūtra*-like brevity of expression, one does not fail to perceive in the general effect the compendious treatment and cumbrous style particularly characteristic of the *Bhāṣya* literature in Sanskrit. It is this synthesis of the different traits of both the styles that has made his writings a feast for thoughtful students.

We may divide his philosophy into four parts, namely (1) his theory of Dualism, (2) the theory of Causation, (3) the theory of the Universe, and (4) the concept of the Soul and God.

Dualism, the foundation on which the whole structure of the Sāṅkhya philosophy is erected, is the rudimentary principle of Emerson's philosophy, and is the omnipresent category, characterizing all actions, reactions, relations, and conditions — nay, indeed, the very potentialities and conditions of man. Hence every phenomenon, or action, must have its counterpart in another. He writes in his essay entitled "Compensation":

> An inevitable dualism bisects nature, so that each thing is half and suggests another thing to make it whole, as spirit, matter; man, woman; odd, even; subjective, objective; in, out; upper, under; motion, rest; yea, nay.

Having thus summed up one aspect of his theory after giving a series of examples, ranging from axioms pertaining to the phenomena and noumena of Nature to those of complex scientific theories discovered by

eminent scientists, he further explains the theory and its application in the following sentences of the same essay:

> The same dualism underlies the nature and conditions of man. Every excess causes a defect, every defect an excess. Every sweet hath its sour, every evil its good. Every faculty which is a receiver of pleasure has an equal penalty put on its abuse.

What differentiates Emerson's dualism from that of the Sāṅkhya is mainly that the latter is restricted to *Puruṣa* and *Prakṛti,* the two primal principles to which the entire genesis of the Universe is attributed, and Emerson's dualism is seen as a basic factor governing Nature, its phenomena, and the daily experiences and circumstances of Man.

His theory of causation is nothing but a corollary of his theory of dualism, where all effects are merely manifestations of the primal dualism so far expounded. The inseparability of cause and effect and the pre-existence of the effect in the cause are expounded in the following passage:

> Cause and effect, means and ends, seed and fruit, cannot be severed, for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed.

The Sāṅkhya theory of causation, in Indian philosophy, propounds the theory of the pre-existence of the effect by means of many practical examples. Its most concise expression of the inseparability of cause and effect is the *Bījāṅkura Nyāya,* according to which it is absolutely impossible to arrive at any conclusion regarding the priority of the coming into being of the *Bīja* (seed) or the *Aṅkura* (sprout) — the very image used by Emerson.

Having established the basic axioms governing the formulation of the laws of the Universe, Emerson proceeds to the abstract concepts and the mundane forces which wield an enormous influence over the world and the conditions of Man. His treatment of these comprises a skilful combination of the transcendental and practical elements of Life, throwing light on the Idealistic Life and tending to the mental elevation of the common reader. He describes "the world," in his essay on "The Oversoul," as "the perennial miracle which the soul worketh." Further, in the same passage, he explains how Man learns that the Universe is "an atom in a moment of time," and consequently understands that "all history is sacred." The dawning of this knowledge on his mind will help him to live in a divine unity, and enable him "to render any service in any place" and "front the morrow." A thorough analysis of the passage alluded to above brings us to the following conclusions: firstly, that the first part concurs with the Vedāntic theory that the world is the outcome of the

magical powers of *Brahman*; secondly, that the second part, which states that the Universe is "an atom in a moment of time," reflects the Vaiśeṣika theory of the Universe being made up of atoms and Time being one of the categories; and last, but not least, that the Enlightened Man, described by Emerson in the third part, bears a great resemblance to the *Sthitaprajña* or *Yogi* described by Lord Kṛṣṇa in the *Bhagavad-Gītā,* as he remains unperturbed in all circumstances in the world, lives with a divine unity, and is capable of facing any hardship.

After his flight into the transcendental regions of spiritual philosophy, Emerson descends to the stratum of human mind and life, analyses various experiences, and indirectly lays down the norm of an ideal life. In his essay on "Compensation," Emerson states that "Human Labour in all its forms is one immense illustration of the perfect compensation of the Universe." He states in another place that "Proverbs, like the sacred books of each nation, are the sanctuary of the intuitions." In his definition, Virtue is "the adherence in action to the nature of things, and the nature of things makes it prevalent." His view regarding Love is that it is "the essence of God and is for the total worth of man." "Friendship," according to Emerson, is "in entireness, a total magnanimity and trust," and its purpose "is either to enter into a greater self-acquaintance or solitude" or otherwise "to exalt its conversation or society." Thus we find that the keynote of Emerson's concept of the characteristics of Man is that Man is a manifestation of the Oversoul and every individual is a representative of society, for the uplift of which he must endeavour. Hence we may say that Emerson's theories synthesize the ideals of the Bhakti Cult, which preaches Love, Friendship, and high ideals for the sublimation of Man as a part of Mankind, and the Vedāntic concept, where every soul is a manifestation of the Supreme Soul.

The perennial current of his metaphysical thought flows into the ocean of the Infinite, as he expounds the complex concept of the Soul, differentiating it from the gross elements of the world and correlating with the subtlety and sublimity of the Supreme. The veil of uncertainty that obscures even the clear vision of philosophic thinkers and hampers their perception of the Reality finds expression in these words of Emerson:

> The philosophy of 6,000 years has not searched the chambers and the magazines of the soul. In its experiments there has always remained, in the last analysis, a residuum it could not resolve. Man is a stream whose source is hidden. Our being is descending into us from we know not whence.

Despite the bewildering obscurity of the Soul, Emerson analyses, elucidates by numerous examples, and formulates the concept of the Soul, endeavouring dexterously to render it comprehensible. The traits of the

soul, according to Emerson, are as follows. Firstly, it is a Being, devoid of negation and bearing all relations and parts within itself. Secondly, it refuses all limits, and elevates each individual in that it makes him rise above the struggle for existence and yield shade and food to the neighbourhoods of men like "the banian tree of the forest." Thirdly, it is the guiding principle at the centre of Nature and the Will of Man, which enables us to follow the Right Path, and teaches us faith. Fourthly, the Soul is sometimes a manifestation of the Deity in the form of the glory of youth and is cognized by Man as "within that beauty, and the cause of beauty." Fifthly, in proceeding from within outward, it enlarges its circles ever, like the pebble thrown into the water, and alights first on the nearest. Sixthly, "the soul is embodied and the body is wholly ensouled." Another passage states that the soul within Man is the Soul of the Whole, the Universal Beauty, the Eternal One, the embodiment of Perfection, devoid of all distinctions, such as seer, object, spectacle, etc. It is the Inner Light within us which animates us, possessing an immensity not possessed and that cannot be possessed by us. He concludes this passage with the words: "A man is the façade of a temple wherein all wisdom and good abide." "The Universal Soul is alone the Creator of the useful and the beautiful." Having thus described the soul, he states that "the sublime vision comes to the pure and simple soul in a clean and chaste body." A critical study of Emerson's treatment of the Soul indicates that his theory conforms to the Viśiṣṭādvaita, where the Supreme Being is in the embodied form of a Deity, and at the same time is endowed with the Eternal Oneness (*Advaita*) of the Vedāntins. Besides, the basic principle underlying all creations of art, "*Satyam, Śivam, Sundaram*," is also expounded, as he states that the soul is the creator of the beautiful and that, "to create anything useful or beautiful, the individual must be submitted to the universal mind."

Interspersed in his exposition, we also find passages where there are direct allusions to Oriental philosophy or passages parallel to those of Oriental literature. Dealing with the illusory element of our life, in his essay on "Works and Days," he says, "The Hindus represent Maia [*Māyā*], the illusory energy of Viṣṇu, as one of his principal attributes." In the same essay he refers to the power of the gods to come in disguises: "In Hindu legends, Hari dwells a peasant among peasants." Having stated that "the essence of age is intellect," Emerson quotes the Smṛtis: "He that can discriminate is the father of his father." The Upaniṣads, too, are not out of the sphere of Emerson's vast philosophy, as he refers to the Upaniṣadic definition of *Ātman*, when he writes:

> Law it is, which is without a name, or colour, or hands or feet, which is

the smallest of the least, and the largest of the large, and knowing all these things, which hears without ears, sees without eyes, moves without feet, and seizes without hands.

Glimpses into the raptures of Emerson's philosophy unfold to us a skilful blending of the depths of Oriental philosophy and a systematic and scholarly treatment of Western philosophy. Emerson's philosophy, the product of his keen insight and his study of Oriental philosophy, is luminous with metaphysical thought and radiates it by its lucid explanation, variety of examples, and powerful expression.

SHAKUNTALA N. GAYATONDE

Reincarnation

A pang of recollection
    Makes me pause.
A sudden thrill of mystery
    As emotion stirs and lingers
Deep down in racial memory;
    Leaps up, then lingers — hauntingly

I know this place
I've been here once before!

That 's all.
There 's nothing more.
Now memory fades away.

Who was I
    And what happened here,
Many births ago,
    What was the place like then, I wonder.
What was life like here long ago?
    I wonder what that memory was.
Of love perhaps, or death,
    Or was it fear, or joy?

Revive such moments often, memory,
And lift our eyes towards eternity.

VIVIAN WORTHINGTON

ROBERT POWELL

Some Reflections on Causality

[Mr. Robert Powell, PH.D., D.I.C., is qualified in both pure and applied science, but his recent writings have been on philosophical subjects. He has published *Zen and Reality* (1961) and *Crisis in Consciousness* (1966). In this article he follows in the footsteps of Nāgārjuna in his inquiry into the notion of causality. He shows that, if we press far enough on the logical level only, we arrive at a paradox. He suggests that the real perception may have to come from some level beyond that of the "cognitive mechanism."—ED.]

THE INSIGHT of the inherent Emptiness of all things is the antidote to all dogmatic views; but him I declare incurable who misapprehends this Emptiness as a theory.

—NAGARJUNA

IN PREVIOUS WORKS* the author has demonstrated that whenever an inquiry is pursued to its most fundamental level, certain paradoxes crop up which to all intents and purposes make nonsense of our reasoning. A case in point is the law of cause and effect — and the observation applies to both physical and psychological processes.

On the physical level, for example, it has been said by the late Professor P. W. Bridgman:

> The same situation confronts physicists everywhere; whenever he penetrates to the atomic or electronic level in his analysis, he finds things acting in a way for which he can assign no cause, for which he never can assign a cause, and for which the concept of cause has no meaning, if Heisenberg's principle is right. This means nothing more nor less than that the law of cause and effect must be given up. (*Reflections of a Physicist*, Philosophical Library, New York, p. 179)

In modern physics, causality has been found to be applicable only to the phenomena of the macromolecular world; on the atomic and subatomic levels, the behaviour of any one particle is unpredictable. Whenever we are concerned with aggregates of large numbers of particles, these follow the laws of probability — and the superficial order which this produces in the phenomena is observed by the mind as cause and effect.

On the psychological level, in an examination of the mechanism of Memory, the author has shown elsewhere that the individual elements of memory — the memory images or "engrams" — behave equally randomly; they are acting on their own initiative, as it were. Thus, the more plau-

* *Zen and Reality* (Allen and Unwin, London. 1961); *Crisis in Consciousness* (James Clarke, London. 1967)

sible, conventional explanation of an entity that handles these images and extracts them from cold storage in data banks is in actual fact false. In other words, the emergence of memory images — and this comprises therefore the whole process of "remembering" — is a movement without apparent cause, and so can be said to be fundamental in the true sense of the word.

These paradoxes appear to negate the concept of logical thought — that thought which presumes a causal connection between phenomena. To the present writer this conclusion does not seem warranted, but rather the paradox seems to indicate the limitations to the field of logic. The unexpected contradiction is merely a warning sign that tells the ratiocinating mind: "So far and no further — for now you are dealing with a fundamental state, that is, a state which itself initiates processes and events; and it is therefore unrealistic to expect a chain of cause-and-effects down the line." This situation literally defies comprehension — no amount of imagination can help us to visualize it.

A great Indian thinker, Nāgārjuna, who is alleged to have lived in the second century A.D., was much exercised by this paradoxicality. Using a strictly logical approach, he examined the concept of causality in order to see whether it could be substantiated; he summarized his findings in fourteen epigrams. The general conclusion of his analysis was that the concept could not be proved, and that in principle there is no difference between a magical apparition and one produced in the ordinary way within a causal framework. Since cause does not give rise to the effect of itself, the two entities are really strangers and unconnected *by necessity*.

Causality, although observed with the gross senses everywhere in the world, appears to be no more than a regular association of events occurring in a certain time sequence. There is an observation that, all other circumstances remaining equal, event B always succeeds event A, but in a reasonable world we also wish to know why this should be so (that is, if there is a "why") — this is the essence of the concept of causality. The answer, however, is not forthcoming. As in all other explanations of natural phenomena, we can state "how" things work, but when asked "why" we are stumped for an answer.

Now let us explore with Nāgārjuna, and begin with the following example of his approach to the problem. First of all, not a thing in the phenomenal world can be said to have an absolute existence of its own (or "self-existence"), for when we describe one entity, its description and definition are always in relation, and by reference, to other entities. It follows that if the entities are merely relative, they have no real (independent) existence. After all, "existence" implies no qualifications; it is vir-

tually synonymous with "independence." Therefore, the formula, "This being, that appears" loses every meaning. We can also come to this meaninglessness by realizing that on postulating one entity, we *ipso facto* postulate also others — why then select any one entity as the cause of a particular event?

Another aspect of causality is the following. It can be observed that there never is a single cause for an effect, but always a multiple cause. For instance, a seed does not become a sprout by itself, but needs the presence of soil, moisture, light, etc. — in short, there is a number of causes at work to produce the effect. Now the question can be raised: If the effect is not found in the causes, either individually or collectively, how then can it logically be obtained from them? And also, how can we draw the line between causes and non-causes? Maybe there are also other indispensable factors, as yet unknown, necessary for the sprout to emerge. As Nāgārjuna put it, "Since from these causes does appear, what never existed in them, why then does it not appear from non-causes?" Also, the question arises what it is that co-ordinates all these separate factors into a (composite) cause, since such a co-ordinating agency becomes a logical necessity. And if there is such a co-ordinating factor, does its function not make this into a part-cause too? Then the aforesaid could again be applied to the extended bundle of cause-elements, and we quite clearly have an infinite regression on our hands.

At the moment of the emergence of the sprout, the seed has already disappeared. Thus, at this instant, there is an effect without a cause. Now, how can there be a relationship at all between the cause and the effect, when never at any time are both co-existent? Relationship, by definition, requires that both entities are in existence at the same time.

The effect is the cause fulfilled, and in a way, therefore, implies the cause. But is this logical, when the cause itself does not even imply any self-identity?

Finally, the writer would like to add one more conundrum, which he feels Nāgārjuna himself might have brought up, had he been acquainted with the results of modern physics, especially quantum mechanics. If no causality is observable on the atomic level, and phenomena in the macromolecular world are derived simply by extrapolation (or building up) from that level, is it logical to expect causality on the macromolecular scale?

These points may suffice to show that the dialectical method can only lead to paradox, but does not allow us to go any further in our search for clarity.

One feels it was not at all Nāgārjuna's intention to demonstrate with

his analysis the impossibility of ever solving the problem of causality and to leave his readers in mid-air, as it were, but rather to show up the limitations of the discursive intellect for the task in hand. In this sense his dialectic has the same function as purported for the *koan* in Zen Buddhism: to prepare the mind for a direct understanding, which is not merely on the level of words. Moreover, he proved that in this particular instance such a limited, intellectual understanding is not even possible, for it can lead only to a verbal muddle.

We touch here upon an interesting question of more general implication. Is understanding or "insight" to be got at through reasoning; or is it to be attained through by-passing reason and, if so, what then is the function of reason?

The writer holds that understanding which has any depth at all is always instantaneous and not the result of an analytical, reasoned approach. It is a seeing in a flash, a complete perception of the truth or falseness of a proposition, however simple or however complicated; and it is only afterwards that the discursive mind steps in and provides an intellectual confirmation or "proof" (thus completing the process of understanding on all levels). In this particular sequence, perception and reason are allies, but when proceeding the other way round, reason impedes (or delays) perception.

What really happens is that the rejection of the approach by the intellect is in itself the means to an understanding of that which lies beyond all words. It is not that first we reject reason and then look for another way, but in the very denial of the false approach the truth of the right approach emerges. In other words, the truth is perceived in seeing the false as the false.

There are certain people who possess this capacity of spontaneously receiving an insight into a complicated problem, without going through a process of intellectual analysis. Most of us, however, are conditioned to reason things out — since this is basically the technological approach — and this represents our normal reaction to any challenge. (Even when we react "emotionally," this is still based upon thought, and therefore a form of mentation.) When applied to psychological problems, this approach gives a partial solution — and, in this sphere, anything partial or fragmentary is not only inadequate but also hopelessly wrong. The very meaning of understanding is the integral act of seeing an object or a concept from all angles, with all its relationships and all its ramifications, in one single instant.

To perceive in this fashion, the mind must be quite still, the intellect in abeyance. Do we not occasionally experience this state, as for example

on waking up from dreamless sleep in the middle of the night, when all problems are perceived with perfect clarity? Where, however, the intellect is still active in attacking the problem, it is because it has not yet seen its irrelevance, it does not yet know its limitations and so its proper area of operation. For those who are in this condition Nāgārjuna shows all the various ways in which the analytical mind can delve into the problem, and that, whatever the approach, one ends up with a paradox, a contradiction. When the mind has finally exhausted itself in this activity, it is quiet, because it has tried everything, yet got nowhere. Thus it sees its futility, and only then is it ready to go beyond the intellect.

Therefore, what Nāgārjuna has done is to be conceived rather as a skilful means, a pedagogic technique, than as an end in itself, the reasoning out of the mystery of causality. Seen in the wider context of his realization of the Emptiness of all things, he takes just one specific example and proceeds by a method, acceptable to the intellect, to show its very impotence. As another example we could mention his brilliant analysis of motion and rest, leading again to a paradox — that of the impossibility of determining either of these states. These specific cases, however, are subservient to his general thesis as to the inadequacy of all explanations: there is no proposition which cannot be negated — hence the need for a Total Negation. And even from the very verbalizing of this thesis, a further paradox could be construed. ... It is for this reason that his teaching is often viewed in the West as nihilistic and self-defeating.

This opinion is due to a complete misapprehension and lack of insight in the matter. In the first place, the kind of negation we are talking about is not an annihilation; it leaves things intact on the phenomenal level, but only shows their relativity, and so their unreality. A negation which would lead to their destruction, on the other hand, would *ipso facto* admit their prior reality. Also, it must be seen that a Total Negation, which clarifies the position of the intellect in the scheme of things, implies an affirmation on an altogether different level — that which is non-intellectual, non-discursive, and may perhaps be called spiritual (that is, if we insist on talking in terms of negation and affirmation; do we ever question their meaning and indeed the necessity for thinking in this way?). It is greatly to the credit of Indian thinkers like Nāgārjuna and others, thousands of years ago, that already they understood that negative thinking is the highest form of thinking; whereas today, in the West, philosophers are still caught in the futile game of affirming, of searching for so-called positive values within a circle of thought and concept.

Now it seems to me that to get out of our quandary, which really means to see how the paradox has arisen, there is no necessity to study

any further Nāgārjuna's fourteen verses in a process of thesis-antithesis-synthesis. We shall immediately go to the heart of the matter, if we can penetrate into the meaning of the elements upon which his analysis was based: identity, difference, existence, and non-existence.

First we must see then that Reality, the World, is inherently not determinate, not tangible, and not divisible or classifiable, but appears to be all these things through the activity of the brain. Owing to its neuro-physiological make-up, this human computer with its extensions, the sense organs, can handle only discrete "bits" of information: it perceives the world as "entities" — as "things," "events," and "ideas" — and the correlation of these entities is what we call "thinking."

In its most primitive form this thinking, due to the inherently digital make-up of the cognitive mechanism, deals with the entities within a binary scale: first by affirmation and negation (such as yes-no, existence-non-existence, and, in the computer, 1-0) and, once affirmed, by comparison: identity–non-identity. These then are the basic elements of the brain's thought-patterns. Normally, when we try to "understand," "explain," or "visualize" a problem, it is no more than an exercise in fitting the entities into a particular pattern, a frame of reference, with which we are familiar — in other words, our conditioning.

In this way, thought has created the division of Reality in "things" and "events"; in "past," "present," and "future"; in "cause" and "effect" — and now this same thought is trying to "understand" why this division exists. But is such a thing at all possible? Is it not like putting on dark glasses and asking why the world looks so dark? Nowhere does one find a highly ingrained sense of "time" that is capable of utilizing "cause and effect" for its own ends, except in association with a brain that has attained an advanced state on the evolutionary scale.

Having come thus far in our enquiry, the situation looks really interesting. Because now the question must logically present itself: is the mind, or Consciousness, to be equated with the computer mechanism of the brain, with its inherent limitations, or is it that but also something much more? Thus, the materialist — who views Consciousness as a mere by-product of the brain, in much the same way that bile is secreted by the liver — is faced with a further nice paradox: "If the brain creates the world, then what creates the brain?"

ROBERT POWELL

M. M. A. RAZA

Religion in the Modern World

[Shri M. M. A. Raza is a young writer with a strong interest in literature and a concern for the quality of the country's spiritual and cultural life. He argues in this brief essay that science has not touched at all the true substance of religion; what causes retreat from religion is the exposure of its dogmatism and ritualism. He stresses rightly that basic moral values are common to many religious traditions and they are the indispensable contributions of religion to cultural and social life.—ED.]

THE PRESENT CENTURY has witnessed a formidable decline in the spiritual culture of man, if not particularly in religious values. The speedy evanescence of faith in the Supreme Being, which has governed mankind in one form or another since primitive times, is a harrowing phenomenon. Has faith any relevance in the modern world order? Or has it only held back humanity from what we call "technological advance"? Religion or no religion — that is the question.

Our generation has unfortunately been committing a gross mistake by confounding religion with dogma and ritualism. When these cankers lay hands on a social milieu, the sublime implications of religion naturally fade away, giving way to bellicose emotions which tear asunder the whole fabric of society. Hence, religion degenerates into an object of skeptical blasphemy and dissension. The modern revolt against religion is, therefore, not against religion itself, as it is mistakenly thought to be, but against those abhorred twins, dogma and ritualism. History confirms that it was not Christianity itself but a professional ritualism that sounded the death-knell of medieval Europe. The crisis of character so conspicuously noticeable in modern India is similarly due to our loose spiritual moorings.

The recent emergence of secularism has further fortified the anti-religious notions of the day. To every sane thinker, religion and politics are two polar entities, the more so in a democracy. Secularism does not, as too often supposed, altogether repudiate religion; it is rather a political device to steer clear of diverse extremes and the resultant clash of opinions that may arise quite often in a democracy like India which presents a glorious example of composite culture. Hence, secularism is not a substitute for religion as such, but a political expedient indispensable to the existence of a democracy. Theocracy, on the contrary, has virtually no relevance today, inasmuch as it tempts human beings to degenerate into foolhardy crusaders.

That the era of toleration has dawned in the domain of science and

learning with the elimination of the authority of religion is one of the most attractive myths of our time. If so, Westermarck regrets that the "concealment of truth is the only indecorum known to science." It will be most beneficial if science and religion work abreast for the welfare of human race instead of finding fault with each other. The divorce between religion and science has created a yawning cultural gap the world over. The discoveries of modern science and technology are, in the final analysis, an open affirmation of the Godhead. The business of science is one with that of religion — it is to teach us how to live. The world is craving salvation from a host of maladies from which only knowledge humanely applied can save it. If religious morality be made the guiding principle in the realm of science and technology, man can easily avert the likelihood of a nuclear catastrophe. The following lines by T. S. Eliot reveal a poignant feeling of regret at the horrid race of armaments and the probable extinction of the human race:

> What are the roots that clutch, what branches grow
> Out of this stony rubbish? Son of Man,
> You cannot say, or guess, for you know only
> A heap of broken images, where the sun beats,
> And the dead tree gives no shelter, the cricket no relief—
> I will show you fear in a handful of dust.

Humanity may well have reached the acme of technological wizardry, but the chasm between matter and spirit is certainly broadening to a lamentable extent. The mad rush of modern industrial cities and the marvels of science and technology have corroded man's spirit. Christ's words, "For what is a man profited, if he shall gain the whole world, and lose his own soul?" reveal newer layers of signification in the modern spiritual crisis. This majestic ejaculation needs wide publicity today to redeem humanity from a machinistic doom.

The various emotional problems baffling the world are the sole aftermaths of apathy towards religious values. The absence of human morality, which stems only from faith, breeds such horrid problems as racial discrimination, communal discord, and the many hatreds that have initiated a process of dehumanization in the world. Jonathan Swift aptly remarked: "We have just enough religion to make us hate, but not enough to make us love one another." What we actually lack is tolerance, which is the supreme religious virtue. The concept of tolerance is the prime condition for the fulfilment of the goal of emotional integration in India. If we learn to inculcate this sublime virtue in our being, we shall be saved many pains in actualizing the dream of communal harmony in our country. It is crass stupidity to level the charge of intolerance against religion.

Had religion been the sole cause of intolerance, it should have been banished with the emergence of secularism and communism. A disinterested student of history cannot overlook the inveterate intolerance and fanaticism which reign in our own century of enlightenment and civilization.

It is the moral element that alone gives value and dignity to religion which deserves to retain its ascendency over mankind only when its teachings serve to stimulate and purify our aspirations towards the good. The various religious systems of the world ultimately resolve themselves into two categories: one, the art of getting good things; the other, the art of becoming good. The one has an ideal of advantage; the other an ideal of rectitude. It is not the former kind of faith but the latter that is so essentially needed to solace our heartsick humanity.

We are singularly privileged in one important respect, that we are heirs to the spiritual bequest of Christ, Muhammad, Krishna, Nanak, Confucius, and Zoroaster, all of whom came to save humanity from spiritual myopia by emphasizing such basic values as human equality, universal brotherhood, and freedom of man.

Although the twentieth century abounds in spacecrafts, it is certainly lacking in saints. The values of love and compassion, so essentially required for human well-being, are slowly ebbing away. It is only faith that can rescue man from his spiritual deadlock. The religion of the human ideal and of the social order has its message to the nations, and has for its special mission the redemption of man. Voltaire's famous dictum, "If there were no God, it would be necessary to invent him," is more revealing today than ever before.

M. M. A. RAZA

I say no man has ever yet been half devout enough,
None has ever yet adored or worship'd half enough,
None has begun to think how divine he himself is ...

—WALT WHITMAN

H. G. NARAHARI

Pearls of Worldly Wisdom

[Our old friend Dr. H. G. Narahari, of the University Department of Linguistics, Poona, writes on an eleventh-century Sanskrit satire by the Kashmiri poet Kṣemendra. Dr. Narahari's copious illustrations and comments make clear a special characteristic outlook of that period.—ED.]

THAT the Gnomic, Didactic, and Satiric poems in Sanskrit have all the same aim of imparting worldly wisdom for the benefit of the erring young is certainly true. But if the first two kinds of poems are serious in their manner because of their "terse epigrammatic sayings," "reflective stanzas of elevated *Śatakas*" or "pithy apophthegms of proverbial philosophy," the third is there to expose the follies and frailties of men with a "sparkle of wit and humour."[1] In this way the Satiric poem is much superior to another kind of Didactic, called the *anyāpadeśa,* which consists in an indirect appreciation or condemnation of similar qualities in the objects of nature. For there is no moralizing involved here, and the judgement is left entirely in the hands of the discerning reader. "The result is comedy rather than satire, not virtuous indignation but entertaining exposure of human frailty."[2]

After the author of the *Kuṭṭanīmata,* Dāmodaragupta (ninth century A.D.), the next great exponent of this type of poetry is the famous Kashmiri polymath, Kṣemendra (eleventh century A.D.), who composed at least half a dozen poems of this type. Perhaps the most popular among these is the *Kalāvilāsa,* which is a discourse on the follies and foibles of mankind and the corrupt practices of traders, goldsmiths, harlots, lackeys, pseudo-ascetics, quack doctors, and wandering singers, bards, and actors. The teacher is none other than Mūladeva, the celebrated cheat (*dhūrta*) of the city of Ujjvalā, to whom is apprenticed the young Candragupta for full education in all the tricks of his trade (*vañcakānāṁ sakalakalāhṛdayasāram*).[3]

Along with Illusion (*Māyā*) the great spirit of Hypocrisy (*dambha*) seems[4] to have descended to earth at the very beginning of Creation. In the forest of worldly existence (*bhavagahana*) this is the one well (*kūpa*), covered by a massive net of grass and leaves, into which trip the deer, innocent men. Unpredictable are the movements of hyprocrisy as of fish in water. As serpents are caught by spells, antelopes by traps, and birds in a

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[1] S. N. DASGUPTA and S. K. DE: *History of Sanskrit Literature* (University of Calcutta, 1947), pp. 194 ff. [2] *Ibid.*, p. 199

[3] *Kalāvilāsa* of Kṣemendra (Kāvyamālā, No. 1, Bombay, 1929), pp. 34 ff.

[4] *Ibid.*, I. 45, 65 ff.

net on the ground (*sthalajāla*), so are unwary men enmeshed in the folds of hypocrisy. Even birds and animals are not free from it, and on their model, it is threefold — crane-like (*bakadambha*), tortoise-like (*kūrmaja*), and cat-like (*mārjāraja*). The last class marks the point at which hypocrisy finds its highest fulfilment (*cakravartitva*).[5] If the crane stands for long in water pretending penance, it is only to catch foolish fish that fall into its clutches. If trees, exposed to heat, cold, and wind, have plenty of bark covering them, it means, not that they are ascetics, but only that they need water.[6] So is a man out to deceive the world when he parades false orthodoxy before it.[7]

Greed (*Lobha*) cannot be ignored as the greedy man (*lubdha*) is very unscrupulous when he acts. Defeated by the virtuous, Greed fled and occupied the interior of the hearts of the traders (*Kirāṭa*). These are really day-light robbers (*divasacaura*) as they loot, both while buying and selling, by false weights and measures. Countless are the deceitful ways in which they plunder him who keeps a deposit with them (*niḥkṣepara-kṣaṇavyāja*).[8] While in business the trader is ever intent on grabbing money; he can spare only a few small coins (*varāṭakatritaya*) for his domestic expenses.[9] On days when there is a solar or lunar eclipse (*Soma-sūryayor grahaṇa*) he bathes for a long time with the show of a religious man; but when he has to make a gift (*dāna*) in religious observances, he flees as if bitten by a black cobra (*daṣṭa iva kṛṣṇa-sarpaiḥ*).[10] The story[11] is told of Śukra, preceptor of the demons, who once found himself impecunious and sought the help of his boyhood friend (*bālamitra*) Kubera, the celestial Treasurer, in the relief of his distress. Kubera could recognize the ancient friend but could spare no money to help him as wealth was the life of his life (*jīvitajīva*). Śukra was determined to get the money; and, entering the heart of Kubera by his Yogic powers, distributed the entire divine Treasury in liberal gifts to his appointed henchmen. The Treasurer of the gods suddenly became poor and indigent and, in his forlorn state, approached Lord Śiva for relief. The Lord did find Śukra guilty and asked him to return the wealth to Kubera. When Śukra refused, Lord Śiva gobbled him up, intending to destroy him by his gastric fire. But he secured the favour of Śiva's Consort, Gaurī, and came back to the world as sperm (*śukra*). The greedy may, therefore, suffer, but they never give up their money, even as a habitual crook never sheds off his crookedness (*kauṭilya*).

However alluring Love (*Kāma*) may be at the beginning, it soon turns into virulent poison and kills a man by its very sweetness (*madhuratayā*

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[5] *Ibid.*, I. 40 ff.; 92 ff. [6] *Ibid.*, I. 94 [7] *Ibid.*, I. 50 ff. [8] *Ibid.*, II. 3 ff.
[9] *Ibid.*, II. 5 [10] II. 6 ff. [11] *Ibid.*, II. 38 ff.

jīvanaṁ harati).[12] None, however, may avoid its hold; for, impelled by love, even the lordly bull-elephant, with swarms of bees buzzing around his temples exuding ichor, is led by the much weaker cow into bondage and humiliations such as kicks (*pādāghāta*), fetters (*nigaḍa*), and pricks from the goad (*aṅkuśa*). So is a man brought into subjection the moment he responds to the movement of the eyebrows of the coquette who will make him dance like a playing peacock (*Keliśikhaṇḍīva nartyate*).[13] Whose heart does not shudder at the cruel conduct of women who, as the night-prowlers in the dark night of the Kali Age, have a thousand wiles up their sleeves![14]

The rich merchant-prince, Dhanadatta, had a very beautiful daughter, the story goes,[15] named Vasumatī, whom he bestowed on Samudradatta, his equal in every respect. While the honeymoon was still in progress, Samudradatta had to join a caravan just arrived from a nearby island and going to another. After his departure the wife was forlorn; and once, while she was diverting herself on the balcony of her father's mansion, her gaze fell on a young man with whom she fell in love instantaneously. The lovers were soon brought together and, while they were happy in mutual company, Samudradatta suddenly returned from his voyage. His wife was not at all keen on meeting him again; and, after he fell asleep that night, she quietly slipped away, gaily dressed, to meet her lover concealed in a bower in the pleasure-garden. That very moment a thief chose to enter the mansion as every watchman was heavily drunk. When the thief saw a young woman, decked in all her ornaments, move out at midnight, both curiosity and greed prompted him to follow her quietly. But it was a strange sight that met them both in the garden. The impatient lover had strangled himself with a creeper, and his body had become food for the birds. The moment the woman, in a fit of passion, kissed the dead man's mouth, a spirit that had entered the dead body bit off her nose. The faithless woman put the blame on her innocent husband, who was taken before the King for trial. But the thief, who was a witness all the time, gave evidence exonerating Samudradatta. An intelligent man (*matimān*) should always beware of the guiles of women, especially harlots (*Veśayoṣāḥ*), whose affection is sham (*kūṭa*) and heart very crooked (*kuṭilatara*).[16] Of the sixty-four arts (*Kalā*) the art of a bawd (*Kuṭṭanīkalā*) is that wherein they are most proficient.[17] They pretend to love a man in high position but their heart is really set on another condemned by the whole world. This is what King Vikramasiṁha of yore discovered to his chagrin.[18] Vanquished by rival kings, he took refuge with Vilāsavatī, the

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[12] *Ibid.*, III. 1 [13] *Ibid.*, III. 2 ff. [14] *Ibid.*, III. 32 [15] *Ibid.*, III. 33 ff.
[16] *Ibid.*, III. 76; IV. 1 [17] *Ibid.*, IV. 11 [18] *Ibid.*, IV. 15. ff

celebrated courtesan of Vidarbha. She lavished her affection on the dethroned king and placed her entire wealth at his disposal so that he could raise an army to win back his kingdom. When the successful king, in a fit of enthusiasm, was ready to grant her choicest desire, all that the harlot wanted was the release of her lover (*dayita*) imprisoned for long in a Vidarbha jail.

Delusion (*Moha*), which first dulls the intellect and later robs the man entirely, resides, we are told[19] next, in the lackey (*Kāyastha*), who keeps accounts in the most unscrupulous manner. He who trusts him, crooked like the complement of horns of Yama's buffalo (*Yamamahiṣaviṣāṇakoṭikuṭila*), gets round his neck the noose (*pāśa*) of the God of Death (*Kṛtānta*). An impoverished gambler (*kitava*), forsaken by kinsfolk, resorted to the Mahākāla temple at Ujjain and spent his time, day and night, offering fruits, flowers, and unguents (*upalepana*) to the benevolent God in the hope of an early relief from his unbearable misery (*duḥsahadaurgatyavināśa*).[20] Lord Rudra was pleased by the devotion of the gambler and asked one of the skulls in his necklace to go to him to remove his distress. The hesitating skull explained to Rudra that the gambler was only forced to be a devotee by circumstances and would return to his evil ways if he became rich again through His favour.[21] The Lord recognized here the theory of a *Kāyastha,* threw the skull into the water, and gave other boons to the devoted gambler.[22] Even in death (*asthiśeṣa*), therefore, a royal lackey (*Kāyastha*) cannot mend his ways.[23]

What was self-restraint (*Dama*) in the Kṛta Age has become arrogance (*Mada*) in the Kali Age, and is the enemy who has found a corner in every human breast.[24] Taking root in the arrogance of glory (*vibhava*), there grows in each man the tree of arrogance (*madavṛkṣa*), with valour (*śaurya*), beauty (*rūpa*), garb (*śṛṅgāra*), and high family (*kulonnati*) for its four main branches.[25] There are a number of minor offshoots[26] the meanest of which is the tipsiness from drink (*pānamada*). As much is the learned brahmin (*viprajana*) affected by drink as the low outcast (*śvapāka*), as much a man as a cow (*go*), an elephant (*hastin*), or a cur (*kukkura*).[27] Pathetic is the condition of a drunkard, for he remains unaffected even when he sees his wife kissing another.[28] Like an ascetic he does not distinguish between good and bad; gold, iron, and stone; but, unlike him, he goes to hell (*naraka*).[29] Arrogance (*mada*) is really[30] the transformation of the demon *Kṛtyā,* created by the Ṛṣi Cyavana to chastise Indra who dared to oppose his boon that the divine physicians

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[19] *Ibid.*, v. 1, 5 ff. [20] *Ibid.*, v. 19 ff. [21] *Ibid.*, v. 29 ff. [22] *Ibid.*, v. 42 ff.
[23] *Ibid.*, v. 44 [24] *Ibid.*, vi. 1 ff. [25] *Ibid.*, vi. 4 ff. [26] *Ibid.*, vi. 6 ff.
[27] *Ibid.*, vi. 16 [28] *Ibid.*, vi. 19 [29] *Ibid.*, vi. 17 [30] *Ibid.*, vi. 21 ff.

Aśvins, be also deemed fit to receive *Soma* in sacrifices. On the surrender of the frightened Indra, the sage diverted the demon into mundane vices like dice (*dyūta*), damsel (*strī*), drink (*pāna*), and hunting (*mṛgayā*). Therefore it is that the dangerous demon lurks in all embodied beings, in the facial contortion (*mukhavikāra*) of the rich (*dhanika*); in the eyebrows (*bhrūyuga*) of the gallant (*viṭa*); in the tongue (*jihvā*) of the envoy (*dūta*); in the teeth (*daśana*), dress (*vadana*), and hair (*keśa*) of the beautiful (*rūpavat*); in the bosom (*stanataṭa*) of the young woman (*taruṇī*); in the heart (*hṛdaya*) of the trader (*vaṇik*); on the tips of the lips (*oṣṭhapuṭa*) of the doctor (*vaidya*); and on the surface of the shoulders (*skandhataṭa*) of the warrior (*subhaṭa*).[31] The same influence is seen in animals, in the temples (*gaṇḍa*) of the elephant (*kuñjara*), in the plumage (*barha*) of the peacock (*śikhin*), and in the graceful movement (*gata*) of the swan (*haṁsa*).[32]

However essential money (*artha*) may be to every one of us in all our activities, what little we have of it is robbed by the very astute (*atidhūrta*) and soft-necked (*ślakṣṇagala*) singers (*gāyana*)[33] who go about, "gipsy-like, with pots and carts, wearing their hair long and rich in children."[34] Singing a few catchy tunes and flattering the foolish rich, they earn a lot; but what they earn during the day, they lose in the afternoon in gambling (*dyūta*).[35]

Gold, which is the essence (*sāra*) of all our wealth (*dhana*), an ornament (*vibhūṣana*) in prosperity (*saṁpat*) and a protection (*rakṣā*) in distress (*vipat*),[36] is cheated away by the evil goldsmith (*hemakāra*), ever ready to outwit his client with a thousand tricks. Even the thousand-eyed (*sahasranetra*) Indra does not know all the tricks hidden in a goldsmith;[37] but at least sixty-four of these, six, for instance, of hissing (*mūṣā*), five of weight (*upala*), and fifteen of the balance (*tulā*), are known.[38] Afraid of the cunning goldsmith, the Meru mountain remained, for long, at a safe distance from human habitations. But, in course of time, even this golden mountain was undermined by the mice, much to the dismay of the gods resident on its slopes. The alarmed gods fled in panic to the Ṛṣi Agastya for help. With his supernormal powers he discovered that the mice were none other than the demons destroyed in the old battle with the gods. Therefore, on the advice of Agastya, the gods closed the rat-holes with smoke and destroyed all the mice. It is these mice that were reborn in this world as goldsmiths.[39] With a marvellous touch of moder-

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[31] *Ibid.*, VI. 29 ff.
[32] *Ibid.*, VI. 32
[33] *Ibid.*, VII. 1
[34] *Ibid.*, VII. 3
[35] *Ibid.*, VII. 11 ff.
[36] *Ibid.*, VIII. 2
[37] *Ibid.*, VIII. 19
[38] *Ibid.*, VIII. 4 ff.
[39] *Ibid.*, VIII. 20 ff.

nity,[40] Kṣemendra draws our attention to the nefarious activities of the doctor (*vaidya*), the astrologer (*gaṇaka*), and the seller of patent remedies (*rasāyanī*); the quack medicines of the doctor kill many a patient, but he is still voted a great success at the end; "the astrologer, with all his hocus-pocus and his readiness to predict what his clients wish to hear, does not even know what his wife is doing behind his back"; and the "seller of patent remedies, whose head is as bald as a copper kettle, is yet prepared to guarantee an infallible cure for baldness and finds purchasers":[41]

Vividhauṣadhaparivartair yogair jiñāsayā svavidyāyāḥ
Hatvā nṛṇāṁ sahasraṁ paścād vaidyo bhavet siddhaḥ
Gaṇayati gagane gaṇakaś candreṇa samāgamaṁ viśākhāyāḥ
Vividhabhujaṅgakrīḍāsaktāṁ gṛhiṇīṁ na jānāti
Tāmraghaṭopamaśīrṣo dhūrto hi rasāyanī jarājīrṇaḥ
Keśotpādanakathayā khalvātān eva muṣṇāti

Finally, Kṣemendra would exhort[42] us to remember that his description of the various types of cheats is intended, not as an example for emulation, but as an indication of the snares and pitfalls which the young man, aspiring to succeed in life, would sedulously avoid. And his teaching is couched in a pleasant manner in the *Kalāvilāsa* which is there both to teach and to entertain.

H. G. NARAHARI

WE carry with us the wonders we seek without us: there is all Africa and her prodigies in us; we are that bold and adventurous piece of Nature, which he that studies wisely learns in a compendious abridgement what others labour at in an endless volume.

—SIR THOMAS BROWNE

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[40] cf. KEITH: *History of Sanskrit Literature* (London. 1961), p. 238
[41] *Ibid.*, IX, 4, 6, 9,; I adopt Keith's (*loc. cit*) summary of these verses.
[42] *Kalāvilāsa*, X. 1 ff.

ALUN LLEWELLYN

The Intellectual Force

[Our old friend Alun Llewellyn, M.A., LL.B., is a Barrister of Lincoln's Inn and a Fellow of the International Institute of Arts and Letters. He is the author of several books including some novels. Readers may remember his articles on "The Justice in Nature," "The Epic Inspiration," and "The Geometry of Thought" in recent months. In this contribution he once again turns to ancient Welsh books and by his collation of some passages, which he has translated, with others from the Upaniṣads, brings out how common to the ancient world was the idea of a cosmic intelligence.—ED.]

ALL OTHER THINGS are mixed together (taught Anaxagoras). *Nous* alone is unrestricted and pure and self-ruling. *Nous* is the most tenuous of all things and the purest; it has universal knowledge and the greatest strength, having power over all living things, great and small. *Nous* was responsible for the whole revolution of the Cosmos, so that it started to revolve in the first place. ... *Nous* itself pervades everything, both the things which have separated out (Creation) and the surrounding Chaos (Infinite Space).

—THEOPHRASTOS

Divine is the Spirit (puruṣa) and the formless who is within and without, unborn, breathless, wishless, pure yet higher than the highest thing Immortal (akṣaram)."

—*Muṇḍaka Upaniṣad*, II.i.1

At the bidding of the Immortal, sun and moon ... heaven and earth ... the minutes and the hours, the days and the nights, the half-months, months, the seasons and the years are kept asunder.

—*Bṛhadāraṇyaka Upaniṣad*, III.8

From the Spirit arises breath, the understanding through all the senses, ether, air, fire, water and earth the support of all.

—*Muṇḍaka Upaniṣad*, II.i.1

In the Immortal is the ether woven and interwoven.

—*Bṛhadāraṇyaka Upaniṣad*, III.8

The nature of Living Being (ON) was eternal and it was not possible to confer this attribute fully on the created universe. But the Creator determined to make a moving image of eternity and so when he ordered the heavens he made what we call Time an eternal moving image of the eternity which remains for ever at one. Days, nights, months, years were devised at the same time that the heavens were put together.

—PLATO: *Timaeos*, 7.

The Moving Spirit

The Night conceived its motive, the ordered Firmaments
conceived its inner being,
the ruled Earth ringed by the skies of sun,
the life compacted in the Light that fashions all things.
The Universe bore Earth; the First Cause moved inward
to make man's world, and sceptred it
with ordered sway of the constellations.
The formed soul of Creation emerged in the form of man
and throned itself on Earth;
the governed force of the sun, frontiered in the heavens,
rose in its circled movement against the circled North
and, in the dual partnership within its sphere,
coiled under the Firmament,
the planets, made animate against the darkness,
rose around Earth, the living embodiment of Creation.

The spirit that wrought the wheel of the starred night
and fastened reins upon the sun,
that same spirit made the life of Earth.
The revolutions of the Cosmos devise the days of man
and rule the order of the ranked planets,
the order that spiralled,
from the night primeval around all things
to coil at last into the shape of Earth.

Core of the living Cosmos,
pooled by the circling streams of motion
inspired by first Creation;
caught in the last arc of animation;
inmost with the orbit of light
patterned by the constellations,
set firm under the sun — the Earth.

Inmost issue of the spirit informing all existence,
inmost within the ceaseless circles of the universe,
bound in the ring of skies
clasped in the burning circuits of the stars,
enclosed by the vaulted day,
last of the gathering of things — the Earth.

Within the powerful pulse that drives the planets
the least structure of Being;
taking the shadows of the formed rhythm of ruled Light
to guide its own order — the Earth.

In the curved nets of Creation stringed
in the four-axised sphere of living space;

held together by the four points of distance — the Earth.

Last of the works of the spirit
that bore matter and shaped it,
circumscribed in the balanced Firmament
under eternal Time,
least life under the sphere of dawns,
least thing established
under the white chain of evening — the Earth.

Holding the life of men within it
under the dome of the heavens circled by night,
under the sovereign state of the stars — the Earth.

Inner measure of the coherent Cosmos
and its lawed limits,
of the assembly of ordered Light,
of the structured unity of the Firmament — the Earth.

It sprang from the force of the spinning galaxy,
it concentrates the purpose of the planets,
it gathers together the turning rim
and the burning highways of the stars
to make its own framework.
It takes its own separate place in the process of Creation.
From the company of planets
it evolved its own mechanism
and made its Being within their own.
It took their system to make its own order of time;
it folded itself from the dynamic compression of the sun
and drew its own sphered limits strictly about it.
Against the depth of night it set its circle of sea
and from the dark impulse of the First Motive
it fashioned the fragment of Land.
From the originating motion whose energy
patterned the company of planets
that life might open from them, it shaped men;
and from the axled system of the sun it gave light its design.

The Fire that was the first of things,
that moulded the Firmament,
that ranged its light in the planets,
so fashioned Earth,
the central circle of the spheres
into which Creation's pulse is narrowed,
the fundament of things that balances the skies.

Last seed of the force that shaped Creation as a Whole,
innermost being in the concept of Being,

least line drawn by the pregnant darkness
that stirred into purpose,
Earth is the last living sphere
in the long emergence of Creation —

Creation that formed the dual scheme
of sun and stars
opposed yet turning in harmony,
that made the springs of time manifest
in the three arcs which stabilize Earth's unity,
which set the unalterable stations of the seven planets,
the seven sectors of the degrees of the upper hemisphere.

So is man completed from a Creation
through which from darkness was conceived
the living spirit in matter.

Emergent from the arch of animate stars,
and locked in its rim of light;
seeded from the strewn galaxy
and made integral;
contracted from the broad prevalence
of the unseen Origin,
formed to be the inward essence
of all things made,
this is the life of Earth and of man upon it,
set in the last intricacy
of the flowering of ordered Creation.
(*The Black Book of Caermarthen,* Fol. 15.; *"Moli Duu In Ti"*)

Embodiment of Thought

Rising rim of the world's light;
the level line of the turning firmament
walked by the warder planets
in the set rhythm of paced time;
frontier of schooled fires
beaconed against the marshalled
multitudes of eternity;
boundary girdled about the living world,
marking the measure of its dying days
against infinity's dark deathlessness.

Embodiment of thought, Light's first conception,
the ordered sway of the pulse of the universe
emergent in this, the rising of stars patterned
in the depths of space
to fashion the scheme of Earth's being,

the minuted alternation of hour and hour
within the fabric of woven centuries.

Embodiment of thought, Light's first conception,
architected in this, the balanced beauty
of the constellations circling sea
and domed over the world.

Light's living conception, the entity of law
holding time in the hand of order,
marking the confine of Earth
as the inner orbit of eternity
under the shining sanction
of the shifting stars.

(*Op. cit.*, Fol. 36 a; *"En Llogporth"*)

The Sum of Light

Ordered reckoning of the sum of light;
the coiling of the first pulse of movement
into the sector of the sun,
the zone of planets arched over Earth;
gathered concept from which Earth took its seeding,
that spheres the shape of unseen ether around it.

Ordered reckoning wheeled within the wheel
of the living firmament;
burning spirit emanated
from the first cause of all things.

Ordered reckoning from which Earth was founded;
inner sphere of living fire
that circles the life of men
beneath the finite movement of the stars;
structure that sets the silver crown of planets
about the forehead of the world,
that narrows light to the burning
point of perception in the flame of thought.

Wide dwelling about the world, wherein
walls of arced crystal house the living planets,
where the first design of eternity
gathered momentum
to balance the weight of Earth
in the depths of darkness.

(*Op. cit.*, Fol. 36 b; *"Oet Rerereint"*)

ALUN LLEWELLYN

New Books and Old

"The Music of Hindostan"*

"WHEN the time is ripe," wrote Michael Tippett recently, "the value of non-European musical traditions (where and if they have been temporarily lost) will be rediscovered."

Fox Strangways's book became a milestone for students of Indian music when it was published in 1914. He was the first Western musician to undertake a systematic and sympathetic study of it, although the attention of Europeans had been attracted to it by Sir William Jones in a famous essay written a century earlier. Interest has grown steadily, albeit slowly, and extensive research has been done by Western scholars in recent years, but authoritative books are still hard to come by. It is a tribute to Fox Strangways's musicianship and methods of work that his book retains its value and interest after half a century. The second edition appears after a lapse of fifty-one years. It is beautifully produced by the Clarendon Press.

Speakers of different languages classify words and build grammatical structures in different ways according to their cultural environment. In a similar way aural experience has been classified differently in Western and Eastern musical systems. The study of one system by a practitioner of another gives insights into both that usefully extend the range of compositional possibilities at the musician's disposal. Techniques change continually and artifice of all kinds is necessary if the musician is to achieve his purpose. The material form of the inner world is never quite the same.

Indian music has developed in linear modes. Time, and therefore rhythm, is linear in its flow, and so is monodic melody. The Indian system of classification is consequently linear. The ways the melodic line can be varied and decorated have been codified and systematized to an extent unknown in Western music, and rhythmic patterns of great intricacy and delicacy elaborated.

In the Western tradition melody was monodic until the Middle Ages, when counterpoint and harmony began to evolve. Both counterpoint and harmony emerged from melody, but they are more vertical than linear. Classification has tended to group notes in vertical series, patterned configurations of simultaneous tones. Rhythmic structure has remained relatively simple. Polyphonic rhythm developed in India while polyphonic song developed in the West.

Melody dominates all music. Music without melody is music without flow. Music without flow is dead as a corpse. Sounds may succeed each other, change direction, come together, separate, rise and fall, grow loud or go soft, and the sounds may be quite beautiful in themselves; but they will not constitute music unless they are so deeply imbedded in the inward flow of feeling that we are made aware of its presence as a phenomenon of which we are not generally conscious. The immediacy with which music provides entry into the inner world of feeling is the envy of the other arts. All art may be supposed to aspire to the condition of its perfect moments when the outer expression of the musician inheres in and is completely saturated with the inward pulsing of feeling that is the flow of life itself. This flow, otherwise unperceived

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*_The Music of Hindostan_. By A. H. FOX STRANGWAYS. (Clarenodn Press, Oxford. Second ed., 1965. 364 pp. 45s.)

and unsavoured, though present, is bodied forth truly and fully in the greatest music.

This immediacy of access to the inner world of feeling is at its maximum where the performer and the composer are one and the same person and music is improvisational in character. The performer is free to adapt his music to the contour of the inner flow from minute to minute, as it passes. Feeling is able to emerge in expression with the least deflection and obstruction, with great fullness and depth. The preservation and cultivation of the art of improvisation in India is of great importance to musicians everywhere. In Europe it has become almost a lost art although it flourished in Beethoven's day.

The inward nature of music is well illustrated by the deafness of Beethoven. He began to lose the use of his outer ear at the age of thirty. By the age of thirty-two he was totally deaf. Yet he continued to hear with his inner ear and incorporated the marvellous music that came to him in the great works he composed subsequently. It is as though he dipped his pen in the sacred waters of the secret and most holy springs which are the source of all feeling and perception. Aural experience is deeply spiritual. Music is not concerned with representationalism. It resembles language in that it requires a script. One of the greatest limitations of Indian music is the lack of an adequate system of notation.

One of the most rewarding experiences known to man is provided by entry into the true inner world of feeling. It heals and makes whole, restoring and maintaining psycho-social balance in spite of the insecurity, incoherence, and incompleteness of everyday outward life. The enduring portion of all music is its power to command submission to the organized flow of life, a flow which pleases, enriches, and sustains while it laves our physical and psychic senses. The more and better music we have the better the quality of our life will be.

LILA RAY

Kavi-kaumudī of KALYA LAKṢMINRSIMHA: An Anthology of *Anyokti* verses in Sanskrit. Critically edited with an English Translation and Notes by K. KRISHNAMOORTHY. (Karnatak University, Dharwar. 64 pp. 1965. Re. 1.50)

This is a publication under the research scheme of the Sanskrit Department of the Karnatak University. It was also published as a paper by Dr. K. Krishnamoorthy in the *Journal of the Karnatak University,* Vol. IX (1965), pp. 1–64.

The anthology is very popular among the traditional pandits of Mysore and "most of the verses still linger in the oral tradition among the pandits of Mysore" (H. L. HARIYAPPA: "*Kavi-kaumudī,*" in *Proceedings and Transactions of the All-India Oriental Conference,* Session XIII, Nagpur University, 1946, p. 152). It was Narasimha Sastri, H. L. Hariyappa's professor, who introduced him to it and then in 1946 Shri Hariyappa presented a paper on the *Kavi-Kaumudī* on the basis of a MS. in the Mysore Oriental Library at the All-India Oriental Conference held at Nagpur. Now for the first time we have an edition of the text by Dr. K. Krishnamoorthy.

This critical edition is based on two MSS. in the Oriental Research Institute, Mysore. "The manuscript mainly followed is No. C.785, which is a paper manuscript in Telugu characters free from lacunae and scribal errors" (Prefatory Note). The variant readings are noted from another MS. (designated as B in this edition), No. 2780. The former MS. is designated as A. The few additional verses from two other MSS. (D. No. 11996 and 16314, designated as M) from the Government Oriental Manuscripts Library, Madras, are also

noted in the footnotes in this edition. The reader is disappointed here to find no comments on the interconnection of the four MSS., calligraphic peculiarities, etc.

In the Introduction (pp. 1–5) Dr. K. Krishnamoorthy discusses the following topics: the author, his date and place, and the work *Kavi-kaumudī*, which consists of two *śatakas* (centuries), the first actually having 104 stanzas and the second 46 stanzas addressed to different flora and fauna and other objects of nature.

Besides the text the editor has given an English translation which is "a free rendering of the spirit of the Sanskrit *Anyoktis*." This, an Index of Verses, and explanatory footnotes add to its value.

The editor remarks (Introduction, p. 3) that "'*Anyokti*' or '*Anyāpadeśa*' ... corresponds to English 'allegory' understood to mean 'a description of a subject under guise of some other subject of aptly suggestive resemblance.'" H. L. Hariyappa observes (*loc. cit.*, p. 154) that "*Anyokti* is a type of literary composition which is the nearest equivalent of the English satire." J. T. Parikh and R. G. Asti observe (*Anyokti-stabaka* of VAMSIDHARA MISRA, Introduction, p. 2):

> *Anyokti*, also called *Anyapadesa* by some, is apparently an address to a bird, to an animal, to a tree or to an object like the moon, the cloud, the lake, the ocean, etc. But really it is intended as a rebuke directed against some person, some character. In its more extended meaning *Anyokti* is a criticism of life. It is a veiled criticism, a hidden sarcasm, an indirect praise or ridicule of the varied facets of human character. The bitter experiences of worldly life find a carping expression, a pointed reference in the indirect censure and praise of natural objects whose behaviour and character bear a close resemblance to those of human beings. "The flaws and failings of men, their nobility and meanness" are the targets which the poets of *Anyokti* literature have invariably aimed at with their bitingly poignant remarks.

These remarks tend to suggest that the terms "allegory" and "satire" do not entirely carry the import and content of the term *Anyokti*. One is reminded here of W. Sidney Allen's remarks on the equivalents in English of the term *sandhi*, which he retains untranslated in his book *Sandhi*. One is, therefore, tempted here to retain the term *Anyokti* rather than to talk of its equivalents or correspondences in English because of their inadequacy to carry its full import and content.

There are some misprints and omissions which stain the otherwise beautiful get-up of the book. Some of them are as follows.

Svastyastūnmocayanān for *svastyastūnmocayainān* (I. 57; *vide* also H. L. HARIYAPPA: *loc. cit.*, p. 156). *Mukulīkurudhvaṃ* for *mukulīkurudhvam* because "*mo'nusvāraḥ*" (PANINI, 8.3.23) is not applicable here. *Śravaṇaputapaṭūn* may be better read as *śravaṇaputakaṭūn*, which is also H. L. Hariyappa's reading (*loc. cit.*, p. 154), not noted in this edition, especially as Dr. Krishnamoorthy renders it by "harsh" on p. 11. Fn. 46 on p. 40 reads: "*gardabhācāryavaryāḥ* is the reading noted by Professor H. L. Hariyappa," whereas he reads "*rāsabhācāryavaryāḥ* in his paper (*loc. cit.*, p. 146). Fn. 1 on p. 1 of the Introduction reads: "Vide: Proceedings of the All-India Oriental Conference, XIII session, Nagpur, 1961, pp. 152ff." It is well known that Session XIII of the All-India Oriental Conference was held at Nagpur in 1946 and the volume of *Proceedings and Transactions* of the said Conference was published in 1951. In the Prefatory Note it is mentioned that "the variants noted by him [i.e., Professor H. L. Hariyappa] in the few verses of text quoted in his paper are also noted in this edition." It is disheartening to note that all the lections accepted by H. L. Hariyappa in his paper are not noted in this edition e.g., *kim ayaśaḥ* (H. L. HARIYAPPA: *loc. cit.*, p. 155) for *kimu parāḥ* (I.15); °*m*

udāradhāmnā (*ibid.*, p. 154) for °*m udagradhāmnā* (I.38); *kañcit* (*ibid.*, p. 155) for *kaścit* (I.45); *dvitīyaṃ* (*ibid.*, p. 156) for *tvadīyaṃ* (I.54); etc. In one or two places captions in English are also left out, e.g., "The Crow" on p. 13 and "The Lotus" on p. 47.

It is sad that sometimes a later scholar cannot obtain at the same institute, library, or organization the MS. consulted by a previous scholar. Dr. Krishnamoorthy unfortunately "could not secure" (Prefatory Note) a third MS. from Mysore which H. L. Hariyappa refers to (Prefatory Note). One feels that our manuscript libraries should take more care in the preservation of the manuscript-wealth that they possess.

Dr. K. Krishnamoorthy deserves our heartiest congratulations on bringing out a critical edition of the *Kavikaumudī* for the first time, and we look forward to many more publications from him.

S. G. KANTAWALA

An Introduction to the Philosophy of Religion. By J. L. GOODALL. (Longmans, London. viii+182 pp. 1966. 12*s.* 6*d.*)

One of the greatest contemporary challenges to the intellectual credibility and acceptability of traditional religious credos, and not least Christianity, has been the revolution in philosophy characterized by the work of the school of linguistic analysis. This whole area of debate of the relationship of Christianity in particular and religion in general to the modern philosophical approach is the concern of J. L. Goodall's *An Introduction to the Philosophy of Religion.*

There is much of value for the religious believer in this kind of discussion, yet surely no seeker after truth can accept the new philosophical method without severe reservations. The notion that only that which can be precisely defined and verified by the data of sense-perception can be taken seriously is both arrogant and shallow: would much of the world's greatest literary and mystical expression have survived such an arid test? Yet literature and religion have arisen from human experience, albeit without defining it too narrowly but rather interpreting it significantly. The author shows how religious concepts of major significance can be more fully understood in the modern situation by a close examination of their meaning: the chapters on "Soul," "God," "The Trinity," and "Miracle" are valuable examples of this approach.

Using "as the key feature the experience of singularity in human persons," the author takes this "to point to the singularity of a Supreme Person whom we call God, about whom we speak in the language of analogy, and to whom we apply a variety of images." If much of this seems strange and unnecessary for religious minds to whom intuitive perception of things Divine has become increasingly real over years of experience, it can be valuable to many in the ever more secularized cultures of the West. It will not be valuable, however, if it is proffered as the only means of communicating with the non-religious; taken to extremes, it will be positively dangerous to the fullness of religious experience, for sometimes the act of definition can degenerate into dissection leading to destruction.

BRIAN G. COOPER

The Philosophy of the Upanishads. By PAUL DEUSSEN. Translated by A. S. GEDEN. (Dover Publications, New York. 429 pp. 1966. $2.50)

This is an excellent paper-bound reprint of Deussen's well-known and masterly *The Philosophy of the Upanishads*. It is not easy to summarize the richness of its discussion. In an introductory chapter, Deussen discusses the place of the Upaniṣads in the literature of the Veda, and gives a brief summary of the history of the Upanishads and their fundamental conception and its significance. Deussen discusses the *system* of the Upaniṣads under Theology or the doctrine of Brahman; Cosmology or the doctrine of the Universe; Psychology or the doctrine of the soul; Eschatology or the doctrine of transmigration and emancipation, including the practical philosophy of the Upaniṣads.

The fundamental doctrine of the Upaniṣads is *Brahma-ātmā-aikyam* (the unity of *Brahman* and the *Ātman*). This is the foundation of the Vedānta; if we fix our attention on its philosophical simplicity, the *Brahman*-and-*Ātman* identity "will be found to possess a significance reaching far beyond the Upanishads, their time and country, having a value for the whole race of mankind." Deussen says that we are unable to look into the future.

> Whatever new and unwonted paths the philosophy of the future may strike out, this principle will remain permanently unshaken, and from it no deviation can possibly take place.

The Upaniṣads give the key to the solution of the great riddle:

> ... the secret of nature lies open to us from within, in our inmost self. [And he concludes:] It was here for the first time the original thinkers of the Upanishads, to their immortal honour, found it when they recognized our *Atman,* our inmost individual being, as the *Brahman,* the inmost being of universal nature and of all her phenomena.

N. A. NIKAM

The Great Philosophers. Vol. II: The Original Thinkers: Anaximander, Heraclitus, Parmenides, Plotinus, Anselm, Nicholas of Cusa, Spinoza, Lao-tzu, Nagarjuna. By KARL JASPERS. Edited by HANNAH ARENDT. Translated by RALPH MANHEIM. (Rupert Hart-Davis, London. xiii+447 pp. 1966. 55*s*.)

In Vol. I, Socrates, the Buddha, Confucius, Jesus, Plato, Augustine, and Kant were dealt with. In this volume Anaximander, Heraclitus, Parmenides, Plotinus, Anselm, Nicholas of Cusa, Spinoza, Lao-tzu and the Buddhist Nāgārjuna are the philosophers considered. The work is of course translated from German.

The erudition and detailed knowledge are vast.

The astounding insight of Anaximander is of course recalled:

> Living creatures sprang from the moisture. The first were encased in a prickly bark. Some moved to the dry land, and the bark fell away, and they changed their form of life. Man developed from animals of another species. For if he had been originally as he is now, he would never have survived. Unlike the animals, who from birth can find their food by themselves, he alone requires a long period of suckling. Originally ... man was similar to a fish.

In Anaximander *physis* is the totality of things.

Heraclitus introduces the great doctrine of the *logos*. The *logos* pervades all things.

Lao-tzu taught, as is well known, that, throughout the universe, there is mind, which is not only intellectual but also moral and spiritual, and real success is attained by co-operating with it — the Tao.

Nāgārjuna was a Buddhist thinker who lived in the second century A.D. and taught the classical Mahāyāna doctrines.

Spinoza wrote: "The structure of the human body exceeds in artifice anything that human art has ever constructed."

One aspect of the *logos*-Tao Jaspers enlarges on: apropos of Nicholas of Cusa:

> The tremendous appeal of mathematics for philosophers rests upon certain facts that never cease to astonish us. Among these are the self-evident character of mathematically construed relations; the fascinating "beauty" of mathematical insights, which seem to be governed by a hidden purposiveness; the difference between indifferent observations and fascinating mathematical insights—a difference which the mathematicians may not be able to justify objectively; the capacity of the human mind, on the basis of self-posited assumptions, to perform operations which lead to the discovery of ever new splendours; the applicability of mathematics to nature, in so far as it is governed by measure, number and weight — a (partial) coincidence, which is anything but self-evident, between mathematical laws and the laws we discover in nature, the fact that the same laws and the same order are to be found in both.

Underlying the thought of these thinkers, then, is the need to recognize that there is mind in the universe other than, and superior to, men's minds.

R. F. RATTRAY

The Philosophers of Greece. By ROBERT S. BRUMBAUGH. (George Allen and Unwin Ltd., London. x+276 pp. Illustrated. 1966. 35*s*.)

The pleasant anticipations with which I began this book were only partly fulfilled. It is no easy matter to write a textbook of Greek philosophy for the uninitiated, and the author has perhaps not taken the measure of his task. Certainly there are good things here. The endeavour to reveal the relevance of Greek philosophy to our age is laudable; and Dr. Brumbaugh is not only widely read in the philosophy of many times and places; he also has an independent mind, has exhibited many developments from a fresh angle, and, as one would expect from a teacher, has an awareness of his audience which produces many good pages of lively exposition.

However, I found the book lacking in important respects. The relevance of Greek philosophy to our age must not be allowed to obscure the differences. Dr. Brumbaugh wants to make everything appear as if it was happening now. So when Anaxagoras of Clazomenae turned up in Athens (however he got there), our author introduces him as "a brilliant young astrophysicist whom Pericles invited." We find ourselves transported into a climate of minute scientific specialization with a hint even of the brain-drain. So also the exceptional fact that two women are reported to have heard lectures in the Academy — neither of them from Athens and one of them, on the testimony of Dicaearchus, disguised as a man — draws from Dr. Brumbaugh the comment: "It is interesting to note that two women students were members of the Academy: the idea of collegiate co-education proves, therefore, to be as old as the idea of a college itself." The expression is obscure and tautological, and in conjuring up the idea of Plato's Academy as a modern co-educational college is historically false.

Far more important is the failure to grapple with the problem of the origin of Greek philosophy in the colonies of Asia Minor and Magna Graecia. In vain does Dr. Brumbaugh seek to satisfy us with a paragraph such as this:

> In this world of the Greek frontier there was a constant sense of adventure. Its most important features were the mountains, the sea, and the sky. Geography affected every step of daily life. The tides, the stars, and the hills were objects of importance that required close attention.

The absence of an adequate discussion of this crucial moment in the history of thought weakens the argument of the whole book.

There are also some surprising slips. Aristotle's wife was called Pythias, not Phyllis. I know of no lines on the death of his wife, but those on the death of his father-in-law were famous in antiquity and have been thought worthy of inclusion in the *Oxford Book of Greek Verse*. They might have been mentioned. Aristotle did not "return" to Asia Minor on Plato's death; he had not come from there. Nor did he retire to North Africa when he left Athens for the last time.

B. FARRINGTON

The Concept of Man: A Study in Comparative Philosophy. Edited by S. RADHAKRISHNAN and P. T. RAJU. (George Allen and Unwin Ltd., London. 546 pp. Second ed., 1966. 50*s*.)

Few subjects are more fascinating than comparative philosophy; yet candour compels a somewhat negative reception of this book. Dr. Raju's Introduction, "Comparisons and Reflections," and Epilogue indeed contain thoughtful pages on the interrelations of the "complementary conceptions of Man." Dr. Raju is the author also of the "Indian Thought" chapter, an excellent hundred pages of compression, which include Buddhism from an Indian standpoint. Similar chapters depict Man in Greek (Dr. Wild), Jewish (Dr. Heschel), Chinese (Dr. Chan), Christian (Dr. Benz), Islamic (Dr. Madkour), and Marxist (Dr. Mitin), traditions. It seems incredible that in its first edition the book lacked the last three! One's suspicions are confirmed especially in the Jewish chapter, with its rather naïve Biblicism: the Kabbalah, like Spinoza, is absent even from the Index. The basic fault of this long volume is that it is a study of the comparative philosophy of *religion*: the book is mistitled. Even so, the previous omission of Christian and Moslem thought seems inexplicable. The sudden insertion of Marxism, when no other "modern" — i.e., post-medieval — philosophy is considered at all, reads like a clumsy "compensation." Yet the Marxist chapter, for all its propagandist tone, is one of the best written.

A bare twenty-four pages describe the richness of Islamic thought; Christianity is more fully treated, yet Calvin, Erasmus, and Schleiermacher are absent, while Luther has seven lines only. No Greek tragedies, no Lucretius, though Psalms are cited *verbatim*. More serious still is the lack of any mention of the following: Spinoza, Locke, Berkeley, Hume, Fichte, Bergson, Croce. Leibnitz has one casual reference, but Khrushchev has three. Hegel has four references, two of them in the Marxist chapter. Nor can the following be entirely omitted from the "Concept of Man": Montaigne, Shakespeare, Goethe, Tolstoy, Dostoevsky, Freud, Jung; how many of these are either "Greek" or "Christian?" And is our only "compensation" for "The Bible ... is not a theology from the point of view of man but rather an anthropology from the point of view of God" (p. 127) to be "Hence the spiritual world of the personality in this epoch, in Soviet society, is richer than it has ever been in world history" (p. 533)? Poor philosophy!

Many index-references do not correspond to the text.

TERENCE WHITE GERVAIS

The New Theologian. By VED MEHTA. (Weidenfeld and Nicolson, London. 180 pp. 1966. 36*s*.)

There can be few corners of the literate world into which the name of John Robinson, Bishop of Woolwich,

has not penetrated. It is appropriate that so cosmopolitan a person as Ved Mehta should have undertaken an objective description and assessment of the man and his milieu. For, of course, Bishop Robinson represents many more writers than himself and the book that hit the headlines stands on weightier shoulders.

Ved Mehta, with the acumen of the good journalist he is, sees that the spark that started the "Honest to God" conflagration was the famous article, "Our Image of God Must Go," on the front page of *The Observer* of 17 March 1963. The article kindled the blaze soon to be fed by *Honest to God*, in which the Bishop argued, tentatively indeed, certain lines of thought by which to set the Christian religion free from older ways of expression which seemed to him, and to many others, to be harmful to contemporary understanding and influence. In a matter of such concern it is no wonder that Bishop Robinson was largely misunderstood both by those who hailed him as the new prophet and those who vilified him as the destroyer of the truth he was pledged to maintain. The spread and extent of the reaction made it clear that, in all this, expression was being given to a deep-seated and wide-spread *malaise*. And, as Ved Mehta recognizes and shows, the issues had already been probed, at greater depth and in a more rarefied atmosphere, by Bultmann in Germany, Tillich in America, and many others of varied eminence. Not least there was the posthumous influence of Pastor Bonhoeffer, whose martyrdom under the Nazis added strength to his words, particularly among the young. All this has been superbly described by Ved Mehta.

Of all those who have entered into "The Debate" he is the least committed and most detached. What began as a series of articles has been worked up in three large chapters wherein courteous attention has been given to comments and corrections by those concerned. He moves from Bishop Robinson to the theologians, greater and less, in whose orbit he travelled, to outline their views and sketch their character, drawing in many cases on personal interviews. The total effect, in spite of a tendency to the discursive, is vivid and penetrating, lit up by much humour, often a trifle sardonic but never unkind. Behind it all there is a real seriousness of purpose; for Ved Mehta recognizes that the thinkers of his concern, for all that there may seem, or be, of weakness and error, are grappling with issues of life and death to the end that old truth may have meaning for a new age. This is most clear in the profound and sympathetic study of Bonhoeffer, which concludes with a meditation by the author which will make the reader recognize how well fitted he is to expound and interpret this chapter in the story of the eternal Quest.

MARCUS WARD

An Understanding of Albert Schweitzer. By GEORGE N. MARSHALL. (Vision Press Ltd., London. 180 pp. Illustrated. 1966. 30*s*.)

This book — which will surely be the first of many — seeks to refute some of the criticisms of Albert Schweitzer which had already started to nibble at his world reputation before his death in 1965 at the age of ninety. Schweitzer, "*le grand Docteur*," suffered from becoming a legend during his lifetime; only now, it seems, can we begin to see him in a truly human perspective. This is no simple matter and in the present volume Mr. Marshall, wisely, does no more than sketch in some guide-lines towards the finished portrait of the future.

Criticisms of Schweitzer fell into

three main divisions, corresponding to the main strands of his life. As a religious philosopher, he was criticized because his "liberal Christianity," it was said, was so devoid of dogma that it was not Christian at all but merely "humanist"; as a doctor, because his hospital seemed primitive and unhygienic; as a white man in Africa, because his attitude was paternalistic and discouraging to African advancement. To the distress of some of his friends, Schweitzer rarely answered criticisms. All the answers, of course, were written in his life. His main reason for becoming a "jungle doctor" was, in his own words, "that I might be able to work without having to talk." To a recent interviewer, Norman Cousins, he said: "I decided I would make my life my argument"; and to Mr. Marshall: "I am only a person trying to live his religion." The religious critics, one feels, must look to their own lives for their answers.

On medical grounds, Schweitzer was content to be judged by results. He had never claimed that his "hospital" was anything but a clinic round which an African village spontaneously grew. His intuition that the patient would benefit more from the presence of his family than from hygienic segregation in a ward is just beginning to be grasped in our own hospital system. Medical observers have found the recovery rate at the Schweitzer hospital to compare favourably with that of many more "advanced" institutions. And patients, both African and European, still prefer to go there rather than to the gleaming new government building two miles away! The charge that Schweitzer was too paternalistic may have more substance, although Mr. Marshall seeks to explain this in terms of the very primitive tribes amongst whom he chose to work. But there has never been an African doctor at Lambaréné, and nobody seems to know exactly why.

MARGARET TIMS

The Political System of the Jats of Northern India. By M. C. PRADHAN. (Oxford University Press, Indian Branch, Bombay. 275 pp. 1966. Rs. 25.00)

Dr. Pradhan's book contains a critical evaluation of the political organization of the Jats, an important community spread over most of northern India. India's population is multi-caste and multi-lingual in an important sense; in another sense the customs and organization of caste groups in different parts of the country are broadly similar. In his study of the political institutions of the Jats, Dr. Pradhan covers not merely a village or two but the position in different areas where they live, thus enhancing the value of his studies to the anthropologist and the social scientist.

The most important caste institution of the Jats is the caste council, the origins of which go back some centuries and which even now exercises considerable moral influence among the castemen in the village, despite the introduction of new administrative units like *gram* and *adalat panchayats*. Dr. Pradhan cites a number of cases to illustrate this point, especially the functioning of the councils as judicial bodies settling local disputes in a satisfactory manner through a personal approach to the disputants as different from the purely legal approach naturally adopted by law courts.

Dr. Christoph von Fürer-Haimendorf, in his Foreword, notes this particular aspect of the working of the caste councils and the implicit obedience rendered by castemen to their decisions, because they "give effect to the public sentiment and maintain standards of equity and morality which are easily appreciated by the former."

As in the case of other traditional

communities in India, the caste organizations and traditions of the Jats are also changing under the impact of developments in educational facilities and in transport and communication and of the establishment of *panchayats* as administrative units. Educated and wealthy Jats achieve positions of leadership outside the traditional institutions and consolidate them by "becoming non-hereditary leaders of kinship and political groups within the traditional system." However, in spite of these developments, "belief in the traditional system has not lessened much." In fact, as Dr. Pradhan points out, like other castes and caste groups in other areas, "the Jats are becoming (more) conscious of their caste solidarity and they are using their traditional political system to promote it." This points to a significant factor in our national life, in which mutually opposite forces are operating all the time, one in the direction of strengthening of caste and communal ties and the other in the direction of loosening them through technological progress.

C. V. H. RAO

Twilight in Delhi. By AHMED ALI. (Champak Library. Oxford University Press, Bombay. 290 pp. 1966. Rs. 15.00)

Carried by beautiful verse, one travels through the culture and poverty of old Delhi at the beginning of this century. Its streets are full of aromas and odours, noblemen and beggars, vendors and quacks, pigeons and prostitutes. We savour the flow of life — youth, love, song, age, sorrow, and death. The end is sad; we witness the death and dissolution of a family, of a way of life. But Delhi, says the author, has been built and demolished half a dozen times.

Mir Nihal is the head of the family and of the novel. We see him in his prime, supervising his family and business, dividing his affections between his pigeons and his mistress Babanjan. On the death of his mistress, life becomes too much for him. He gives up his business and releases his pigeons, and devotes himself to medicine and alchemy.

Mir Nihal's is a fine and flexible character and it helps to sustain the whole novel. Otherwise, there are too many happenings, the sentiments high-pitched, and the situations prolonged. We have Asghar, Mir Nihal's youngest son, who, the moment he falls in love, despairs overmuch. Life without Bilqueece is impossible; so he overcomes so-called odds and marries her. Yet after two years he stops caring and she succumbs to tuberculosis. His remorse is overwhelming and yet within six months he is attracted to his sister-in-law and wants to marry her. There are touching scenes, but one cannot make too many allowances. One can excuse such things in a film. Here, one wishes that the author, because he can rise to each occasion, had been more skilful and convincing.

Similarly, readers will enjoy the charms of old Delhi and accept its sordidness. But the dirt and decay are overplayed.

After all this is said, the book still remains a colourful and fine picture of Delhi at the ebb of its Mughal glories. When it was first printed by the Hogarth Press in 1940, it was well received in the West and a reprint in the East was needed.

MUMTAZ CURRIM

BALDOON DHINGRA

Leaves from a Paris Diary

[Shri Baldoon Dhingra writes this month of Utopias, violence, and the only condition on which we can escape fron violence—freedom from *Ahaṅkāra*, egoism.—ED.]

ELECTION TIME is drawing closer and passions are being let loose. New voices are heard; older voices clamour for new Utopias, new worlds. They call for better economic conditions though, heaven knows, wealth is accumulating fast; the needs grow faster still. One cannot help thinking of Goldsmith's words and of Aristotle's in the context of today. The former said:

> Ill fares the land to hastening ills a prey
> Where wealth accumulates and men decay

and the latter, words that have a special application today: "Men are not cruel and unjust only because they have unequal economic opportunities, but because they cannot control their passions."

These are problems for all. Every government has wanted to create an ideal state. If man left free from economic exploitations, if that is indeed possible, was not to be wise, generous, self-sacrificing, and inspired by public spirit, how was the state to be run, what could generate the energy and motive to keep society going?

So the new critics of de Gaulle and Pompidou, who by no means wear a halo over their heads, cannot find a new Atlantis, much as they desire it, replacing one form of hatred or "love" with another kind of violence, which is often the same thing.

Violence is an impulse we all share. I remember some years ago speaking to J. Bronowski, whose *Face of Violence* I found to be a remarkable dramatic piece and whose analysis brilliant. I told him there were like ideas expressed in George Santayana's *Domination and Powers*.

We know that vicious men exploit the impulse of violence, which is not in itself a vicious impulse. But one must recognize that this is a form of protest, and society must recognize the protesting man. One must also draw strength from the natural animal.

Utopian writers, like More himself, have sought the delivery of men's souls from their passions. To More, as to Plato before him, the four cardinal virtues were Wisdom, Fortitude, Temperance, and Justice. Thus covetousness, the taproot of More's nightmare, and war, the devourer of all fair things, are curbed and, through the willing adoption of a community of goods, incitements to these are destroyed. To More, as to many others before and since, war with its bloodshed and violence is the very way of beasts and not the way of beings endowed with reason.

Indeed, there are many ideas in More's *Utopia* which have an application today. This would certainly apply to all the new treaties which this Government signs with others and new ones a future Government would like to prepare, scrapping the old.

The "reasonable" Utopians had a "peculiarity": they entered into no leagues with their neighbours, reasoning that, if natural benevolence does not operate among peoples, words written down will have no force. The examples set by neighbouring states were disheartening, for no prince among them regarded a covenant as sacred. In fact, these reasonable people noticed, to their astonishment, that treaties increase rather than abolish the mutual suspicion of the signatories.

But even the Utopians who had a diplomatic service and ambassadors — career men — those who eschewed guile and deceit out of Utopian principles, did under certain conditions take up arms. They fought in defence of their country; it was not a half-way but an all-

out measure. If a Utopian was badly treated in another country and no amends were forthcoming, this too was a *casus belli.*

And "pity and compassion" — and here there are many parallels today, each day discussed by electioneers — "to deliver from the yoke of bondage and tyranny some people that be oppressed." But the Utopians always condemned in peace what they justified in war. All, it would seem, is fair in love and war, which amounts very much to the same thing.

One could think of scenes in the *Mahābhārata.* The war was not waged till other expedients were tried and then, since it was to be a great war, why, then it could and indeed did allow certain enormities.

Would-be leaders are seeking to dethrone the idols of today, for people enjoy the spectacle of shaming their leaders; it is an example of the pleasure derived from the collapse of human dignity. That is why readers revel in *Le Rire* and most especially *Le Canard Enchainé,* two important satirical weeklies.

My newspaper vendor, Roberts, gleefully pointed out Jean Rostand's article in this week's *Canard.* It is a forceful diatribe against the propaganda on TV and radio, weapons used by this Government. The article by so distinguished a figure is considered of such importance that it is to be sold as a record. This is a violent attack on the Government, if a brilliant piece of writing.

Violence is reduced — or is it? — if one gives vent to it. Violence cannot be conquered by non-violence in its militant sense, but it can be transmuted into love if it can be channelled that way; if love is already there in its silent form. Nowadays the heavens themselves are rent by a thousand voices and as many echoes, and all proclaim their new love for their country. All this seems to me natural, for this is human love, which has to be, in the last analysis, violent, passionate, tempestuous. Even the mystics cried their eyes out. Yes, violence has to be accepted and understood. It only goes — and that is rare — when the ego has ceased to be, when conflict and pain are gone, when the Devil, which is *Ahaṅkāra,* is smitten with a smile, the smile of the Buddha, the smile of Rheims.

BALDOON DHINGRA

Correspondence

I READ with great interest Shri C. Rajagopalachari's brilliant address which he delivered recently at Bangalore on "The Unification of Culture," printed in the December number of your journal. His lucid analysis of the various factors which constitute culture reveals Rajaji's deep insight and broad humanity.

But I find it difficult to agree with him when he assumes that political unity is necessarily hostile to cultural variety. It is not correct to associate political unity always with "steam-rolling" in the cultural field unless we think of monolithic totalitarian states, where the rulers, for sheer survival, have to suppress free expression of opinion and all original and developing thought. This sort of bludgeoned conformity, I agree, is fatal to cultural variety.

Nor can I accept Rajaji's view that Indian literature, scholarship, arts, music, dancing, etc., flourished better when India was "divided into numerous politically independent or semi-independent states and when we did not know what political unity was." This is an astonishingly incorrect and prejudiced reading of recent Indian history, and, if we accepted Rajaji's view, we should have to regard the post-

independence period of our history as a particularly sterile period so far as our cultural development is concerned. But even the most uninformed among us know that this is not true. On the contrary, there is enough evidence to show that today there is a richer variety of cultural patterns than in the past, and hardly any sign of that "standardized pattern" which Rajaji abhors. India is a democracy and we have accepted the principle of intellectual freedom and have committed ourselves to the principle of the sacredness of the individual and to the individual's right of fearless questioning and personal judgement.

It is amusing to be told by Rajaji that music and other fine arts throve better "when the Indian States under the various Rajahs and chieftains were allowed to function." The implication is that the integration of these hundreds of semi-independent states and principalities has meant a total blight on the fine arts in this country. If Rajaji thinks that initiative in cultural development should be in the hands of "autonomous managements" how can he in the same breath say that royal patronage of the arts is better than encouragement by a democratic State? There may be defects in the State's handling of these cultural questions, but it is difficult to agree with Rajaji when he says that the disappearance of the Indian states has resulted in a marked decay of culture in India. It is contrary to the facts to say, as he has done, that "no particular advance in these fields has been achieved after the total integration of the States was achieved at the end of the first half of this century." Today, in fact, there is greater encouragement given to artists, and there is more "give-and-take" among them, more opportunities to understand different patterns of culture and so on. After all, one need not feel unduly alarmed at the prospect of being dominated by one "standardized" world-culture. As long as each individual is a unique being, uniformity even within a limited sphere is not possible. Of course, a certain "natural synthesis" is bound to take place. That is a law of life. In the field of culture, our task is to understand and respect other patterns of culture. No one wants uniformity. Anyway it is not so easily achieved as Rajaji fears.

H. SUNDER RAO

Ends and Sayings

"... ends of verse
And sayings of philosophers."

—SAMUEL BUTLER: *Hudibras*

Institutional religion received a dramatic blow when the leading British theologian of the Roman Catholic Church, Charles Davis, announced, just before Christmas 1966, his decision to leave that church — because its system and authority frustrate the true Christian life and thought. He describes his long struggle for light on the matter, and the reasons for his action in "Why I Left the Roman Catholic Church" (*The Observer*, 1 January 1967). He had been forced to see that the claims of the Papacy rested upon "the political and social factors of its historical development," upon "the misguided absolutism of a transitory structure" rather than on "the unfolding of a revealed dogma." Further, papal dogmas, such as the Immaculate Conception

and the Assumption are no part of Christian revelation, while the "excessive stress on institutional arrangements" and the "obsessive concern to preserve papal power intact" owe more, he suggests, to "fossilized feudalism than to the Gospel message." This has produced, of recent years, internal tensions, anxieties, compromises (e.g., with Nazi Germany), and evasions as in the present birth-control question. Truth, and the power of truth, is not valued. Free communication and discussion are suppressed. The preservation of the "vast, impersonal, unfree, inhuman system" is maintained at the cost of damage to, and destruction of, the individual human personality.

There are, he writes, "wonderfully good people within the Church" whom he admires and loves, but they are good Christians in spite of the Church, not because of it. He is searching for an essential "community" in any informal groups who, whether they belong to an "institution" or not, are trying to *be* Christians. It is no new idea that "the unassailable *Basis for Union*" anywhere is "*Similarity of aim, purpose and teaching,*" rather than an organization, which, with its inbuilt temptation to "power," should be, at most, a means not an end. But it is good to find so profound and sincere a thinker, after much agonized appraisal, coming to the same conclusion.

He writes that, though this break means hurting others, any help he has been able to give in the past has depended on his own "striving for integrity and sincerity," and, were he to live a lie, that power to help would be lost. One can only hope that the noble attack, for the sake of Truth, by a courageous soul will stir others to similar creative thought and search.

The financial difficulties that have been pressing upon newspapers of quality in the West have been causing great concern. The problems of *The Times*, *The Guardian*, and the sudden "death" of the *News Chronicle*, in Britain, and the recent extinction of the *New York Herald Tribune*, all expose a situation in which advertising revenue, rather than circulation, has become the mainstay of a paper's existence — even if subscribers and purchasers were willing to pay more in support. Hence the enforced amalgamation of many publications, the elimination of varied viewpoints, and the undesirable concentration of power in a few, geared primarily to commercial ends.

Le Monde of Paris has now come out with a constructive suggestion, following the appearance of a report on patronage of the arts and sciences by M. Michel Pompey, commissioned by the French Minister of Cultural Affairs. This report shows that the modern pattern of patronage — lacking the individual patron — must be that of the big industrial or commercial firms, or of non-profit-making foundations, such as are prevalent in the U.S.A. Nesta Robert (*The Guardian*, 28 December 1966) writes of 15,000 such in America, while France has a meagre 250. *Le Monde* sees in the establishment of such foundations the possible salvation of newspapers and periodicals having some definite ideal and purpose, whose intellectual and creative character can have only a minority appeal compared with the mass media.

The suggestion is that newspapers could, if desired, become foundations or "institutes of information," with joint ownership by the editorial staff. As foundations they would be able to receive gifts and legacies and to borrow capital at low interest. *Le Monde* is vigorously promoting the idea as vital and urgent. Readers and friends of THE ARYAN PATH, which itself has been maintained by charity funds as a public service, steadily for thirty-six years, will sympathize, recognizing how necessary it is that the publications that give expression to the spiritual, moral, and intellectual needs of man should

not be crushed beneath the Juggernaut of materialistic values.

It is interesting to note that Mr. Philip Noel-Baker, a veteran in the Peace Movement and a Nobel-Peace-Prize–winner, is beginning a campaign for disarmament in the Society of Friends (Quakers) in Britain. Himself a Quaker, and an ardent supporter of both the League of Nations and the United Nations, he feels it imperative in the threatening world conditions that the Quakers should concentrate all their potential into creating "a tidal wave of world opinion that would compel the governments to draw up a disarmament Treaty and to carry it through" (*The Guardian,* 11 January 1967).

Perhaps, in working on men's minds and hearts, another term would give a better "image." "Disarmament" gives an impression of being left unprotected. "*Ahiṁsā*" or "harmlessness" suggests one who does not harm others. Incidentally, Jesus spoke of two commandments only — the love of God and the love of one's neighbour as oneself — but their interdependence is not always realized. Man's former ideas of God, of religion, and religious institutions — ideas now being strongly questioned in Christianity — were intimately related to his attitude to his fellow men; and this is true even when the "God" is only "material prosperity and comfort." It is perhaps significant that a religious body like the Society of Friends, for whom the reality of "The Inner Light" means a practical "concern" for fellow-human beings, should play a germinal role in the struggle to bring freedom from slavery and peace.

An exhibition commemorating "The Hound of Heaven," Francis Thompson's most famous mystical poem, was held (22–27 January 1967) at the former home of Wilfred and Alice Meynell in London. It was they who, recognizing his genius, rescued him from among the down-and-outs, helped him to fight his drug addiction, and encouraged and helped publish his writings. The organizers were the Francis Thompson Society, founded 1963, to bring about a wider appreciation of his work — by means of lectures, poetry readings, etc., and by the publication of a Journal. Its Editor, Shri G. Krishnamurti, is also the Hon. Secretary of the Society, Dr. K. R. Srinivasa Iyengar being one of the Vice-Presidents.

An interested gathering heard first an address from the President, Mr. Henry Williamson, the novelist and nature writer. The chief speaker, Sir Francis Meynell, godchild of Francis Thompson, compared the latter to Wells's "invisible man," since it was the poetry one saw, not the man. Sir Francis spoke of the poet's struggle with his attachment to complicated and uncomfortable words and uncouth syntax, as evidenced by his working notebooks — in which a simple short poem such as "In No Strange Land," with its emendations, occupies eight pages. Yet his thought in itself was simple, and Sir Francis gave examples of poems "luminous, lovely, and simple" where the expression matched. He ended with some intimate recollections of the poet during his life with the Meynells. A fine reading of "The Hound of Heaven" by Marius Goring, the actor, concluded the meeting. Francis Thompson's reputation has fluctuated, but the growing feeling for mysticism today, and the demand for personal conviction rather than obedience to an institutional religion, should increase the response to his poems. For, though these spring from a Roman Catholic environment, the best of them have something universal in them.